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THE LORD'S RETURN

AND KINDRED TRUTH

BY L. W. MUNHALL, M.A., D.D.

AUTHOR OF "FURNISHING FOR WORKERS," "HIGHEST CRITICS VS.
HIGHER CRITICS," "ANTI-HIGHER CRITICISM," ETC.

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PREFACE.

I once stood upon the summit of a mountain 14,334 feet above sea level. It was a clear day. I could see from one to two hundred miles towards any point of the compass. And what a magnificent view it was!—of vast forests, far-reaching plains, fertile fields, rushing rivers, majestic mountains, and numerous cities and towns. One might study that landscape, in all its extent and detail, an entire year, and then not fully encompass it. And yet I grasped the whole of it, as a landscape, in an hour.

As I descended from that mountain I said, to myself, God's Word is an other mountain summit. Unfulfilled prophecy is a far-reaching landscape, requiring scholarship and years of careful and critical study to compass in all its details. But I asked myself, Can not this landscape be grasped by unscholarly man? Can not the great majority of Christians, who have neither the time nor capacity for extensive exegetical study, have pointed out to them the great prominent features of unfulfilled prophecy, and thus be able to take in this extensive field of revealed truth? I responded, Yes! and I'll make an effort to aid those who

are minded to look. This volume is the result. It has been prepared in a prayerful spirit, as the chief desire has been to glorify God. It will be seen that no rhetorical flourishes have been indulged in, and that no effort has been made to appear smart or scholarly. If it will in any way aid in rousing any sleepy or sleeping saint in the Church of God to watchfulness and zeal, or in confirming any timid, faltering child of God in "that blessed hope," I will be glad, and God shall have the glory.

L. W. M.

GERMANTOWN, PHILADELPHIA,
October, 1887.

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CHAPTER I.

RUBBISH REMOVED.

As in the rebuilding of the wall, in Nehemiah's time, it was first necessary to remove "heaps" of "rubbish," just so in these days, in order to rightly understand the truth concerning our Lord's return, is it necessary to remove "heaps" of "rubbish"—rubbish of tradition, prejudice, misinformation and misinterpretation.

The Church is conservative in her views of truth, and has ever been. There are to be found in all communities, if not in every Church, erratic people, who are tangential in thought, manner and ways. They get hold of an idea, and, without stopping to get all the bearings of the case, jump at conclusions, and then make everything bend to their opinions. From this class fanatics are graduated. Of such was William Miller, the leader of the great "Millerite" movement of 1840-'43. He thought he saw, plainly, the time indicated, in the Scriptures, when our Lord would return, notwithstanding the Lord had said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son (as son of man), but the Father." Mark xiii, 22. Being a signally gifted and scholarly man, he led thousands to adopt his

views. Up to this time—1843—the evangelicals in America were largely premillennial in their views of the second advent. But, when Miller's interpretations and opinions failed, and the movement collapsed, the Church, like a pendulum, in obedience to the law of conservatism that so strongly dominates her, swung to the other extreme, and the truth, on this subject, fell between, and since has been and is very generally denied by believers in this part of the world.

But some inquire, How is it possible for any truth to fare thus? The truth as it is in the Word of God about faith-healing and sanctification has fared worse. The consensus of the Church is of value. But, the Church is made up of fallible beings. Therefore, it does not necessarily follow that, because the Church holds to or denies any doctrine, it is, consequently true. It is because many have so believed, errors and traditions have fastened themselves upon the creeds of Christendom. For one thousand years the doctrine of justification by faith was almost wholly lost to the Church and denied by it; and, when Luther publicly proclaimed this glorious truth, most plainly taught in the Word of God, he was excommunicated and most bitterly persecuted by the Church. Errors have been and are held by the Church; truth has been and is denied by it. Rome, alone, believes and teaches otherwise.

Because of the disfavor into which this truth has been brought, by reason of the reaction from the

Millerite excitement, a great many ministers have ignored the truth concerning the Lord's return altogether. And this, notwithstanding the fact that the minister is explicitly commanded to teach it. In Titus ii, 15, is this injunction: "These things speak, and exhort, and rebuke with all authority." What things? Why, grace for salvation (eleventh verse); grace for living (twelfth verse); grace for service (fourteenth verse); and, "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (thirteenth verse). What right has any man, called of God to proclaim the truth, to deliberately ignore any portion of the message given him?

Paul said, by the Spirit, to the Ephesians: "I kept back nothing that was profitable unto you" (Acts xx, 20); and the Spirit said, by Paul, "All Scripture * * * is profitable," etc., (2 Tim. iii, 16, 17). The return of the Lord is mentioned more frequently in the Scriptures than any other doctrine save that of faith, and is, therefore, a very considerable portion of the Scriptures, all of which is profitable. What right has any man, claiming to be a minister of Jesus Christ, to withhold from the members of the body of Christ that which God has ordained to their profit, especially when He specifically commands him to teach this particular truth? It is not whether the Holy Scriptures teach the pre-millennial or post-millennial theory. They do teach "that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ." No one

will deny that they do. That a great majority of ministers in this country do not teach it as they are commanded to, or emphasize it as God's Holy Word does, is, without doubt, true. I have been a member of the Church my parents belonged to from their childhood, for more than twenty-five years, and have heard as many sermons as almost any man of my age, and I have yet to hear the first sermon on the subject, one way or another, from a minister of my own denomination. It was not always so. Prior to the Millerite excitement, I have been told by older men, the ministers of my denomination were almost wholly pre-millennialist, and were faithful in their testimony of this great and very important truth. It is an easy matter, therefore, to find an answer to the question, "Why is this so?" Satan has taken advantage of the Millerite explosion, and the conservatism of the Church, and has brought the truth concerning our Lord's return into disfavor. If only we were less careful what men would say about the message we proclaim, and more careful to ascertain what God would have us teach and preach, I am quite sure God would get greater glory in the salvation of the lost and the enriching, in spiritual things, of His Church.

CHAPTER II.

HISTORY OF THE DOCTRINE.

Because so little has been said in the pulpits of America, on the subject, of late years, the present agitation may lead those unfamiliar with the history of this truth to suppose, or conclude, that it is a novelty of recent formulation or discovery. The history of the primitive church discloses to us the fact that, until in Origen's time, about A. D. 250, no other idea was entertained of the Lord's return than the premillennial. The Epistles clearly indicate that the apostles and disciples expected the Lord to return at any moment. Albert Barnes said in notes on John xiv, 2, 3; 1 Thess. iv, 14: "This was the firm belief *of the early Christians*, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them (1) to desire to be prepared for his coming; (2) to feel that earthly affairs were of little importance, as the scene here was soon to close; (3) to live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was,

perhaps, no doctrine that was more the object of firm belief, and the ground of more delightful contemplation, than that their ascended Master would return."

Hackett, a distinguished Baptist Commentator, commenting on Acts iii, 20, said: "Nearly all critics understand this passage as referring to the return of Christ at the end of the world. The similarity of the language to that of other passages which announce that event demands this interpretation. The Apostle enforces his exhortation to repent by an appeal to the final coming of Christ, not because he would represent it as near in point of time, but because that event was always *near to the feelings and consciousness* of the first believers. [The italics are his]. It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly, in the expressive language of Peter, *looking for and hastening unto it.*"

Dr. Charles Hodge, commenting on 1 Cor. i, 7, says: "*Waiting, patiently expecting*, compare 1 Pet. iii, 20, or *expecting with desire*, i. e., *longing for*. Compare Rom. viii, 19, 20-23. The object of this patient and earnest expectation of believers is the *coming*, i. e., *the revelation of our Lord Jesus Christ*. The second advent of Christ, so clearly predicted by himself and by his Apostles, connected as it is with the promise of the resurrection of his people

and the consummation of his kingdom, *was the object of longing expectation to all the early Christians.* So great is the glory connected with that event that Paul, in Rom. viii, 18-23, not only represents all present afflictions as trifling in comparison, but describes the whole creation as looking forward to it with earnest expectation. Compare Phil. iii, 20: Tit. ii, 13. *So general was this expectation* that Christians were characterized as those 'who love his appearing,' 2 Tim. iv, 8, and as those 'who wait for him,' Heb. ix, 28."

Trench, a well known and accomplished Episcopal writer, remarks, on the parable of the Ten Virgins, "When it is said in the parable that the bridegroom did actually tarry, we may number this among the many hints, which were given by our Lord, that it was possible the time of his return might be delayed beyond the expectation of his first disciples. It was a hint and no more; if more had been given, if the Lord had said plainly that he would not come for many centuries, then the first ages of the Church would have been placed in a disadvantageous position, *being deprived of that powerful motive to holiness and diligence supplied to each generation of the faithful, by the possibility of the Lord's return in their time.* It is not that he desires each succeeding generation to believe that he will certainly return in their time, for he does not desire our faith and our practice to be founded on an error, as, in that case, the faith and practice of all generations except the last would be. *But it*

is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation should consider it improbable in theirs. The love, the earnest longing of those first Christians made them to assume that coming to be close at hand."

Even Daniel Whitby acknowledges that it—pre-millennialism—"was received not only in the eastern parts of the church by Papias, Justin, Irenæus, Nepos, Apollinarus, Methodius; but also in the west and south by Turtullian, Cyprian, Victorinus, Lactantius Severus; and by the first Nicene Council. Those men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and his Apostles, and which was taught them by the elders, the disciples of Christ.

* * * They pretended to ground it upon numerous and manifest testimonies, both of the old and new Testaments, and speak of them as texts which would admit of no other meaning."

The apostles and disciples of our Lord "trusted that it had been he which should have redeemed Israel." (Luke xxiv, 21.) What wonder, then, that they were cast down and dispirited when he was crucified. But this hope was immediately revived when they knew of his resurrection, for they inquire of him, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i, 6.) The Lord's response, "It is not for you to know the times or the seasons which the Father hath put in his own power" (Acts i, 7); coupled with the testimony of

the two men "in white apparel" given immediately upon his ascension into the heavenlies; reminding them, doubtless, of what their departed Lord had said to them about "watching," and letting their "loins be girded," and "lamps * * * trimmed and burning," and being "ready," enabled them to return "to Jerusalem with great joy" (Luke xxiv, 52), for they most surely expected him to return, and in that expectation they "endured hardness" as "good soldiers of Jesus Christ" and went to martyrdom rejoicing in "that blessed hope."

The "Fathers of the church" entertained almost uniformly the same "blessed hope." Papias, Barnabas, Hermes, Polycarp, Clement, Ignatius, Justin, Irenaeus, Tertullian, Lactantius, Justin Martyr, Cyprian, Hippolytus, Appolinaris, Methodius, Nepos and Melito were all premillennialists.

Origen was a man of unquestioned genius and learning, but was unsafe as a teacher and unsound as a theologian. "He taught that magic was a true and lawful science." Hagenbach says: "He went so far that, contrary to general opinion, he did not even take from Satan all hope of future pardon." Dr. Adam Clark says: "According to his plan of interpretation the Sacred Writings may be obliged to say *anything*, everything, or *nothing*, according to the *fancy*, peculiar *creed* or *caprice* of the interpreter;" and that his "plan of interpreting the Divine Oracle is, in many respects, the most futile, absurd, and dangerous that can possibly be conceived." Glassius says: "He (Origen) taught that the Scrip-

tures, in their literal sense, were worthless." Spanheim says: "The genius of Origen was too luxuriant, and inclined to Allegory; and he fell into several doctrinal errors which afterwards supplied fuel to the flames of discord and produced deplorable effects in the church." Mosheim calls Origen's system of interpretation "wild, fanciful, chimerical, mystical, licentious," and declares that it "opened a secure retreat for all sorts of errors." Milner said: "No man, not altogether unsound and hypocritical, ever injured the church of Christ more than Origen did." Saurin said: "In spite of all his Greek and Hebrew he was a sorry philosopher and a very bad divine. The church has condemned his doctrine in the gross." Martin Luther wrote: "Origen is to be avoided." He was pronounced unsound by the Council of Constantinople.

Origen was a very great and good man. The Emperor patronized him. Hence his influence was far-reaching. The times and circumstances were favorable, and his anti-millennium teaching was extensively received, though not generally. The *London Quarterly Journal of Prophecy* says: "It is obvious that nearly a century after the days of Origen and Dionysius, Chiliastic doctrine was still truly the creed of the church, or at least the greater part of it. In this Council (Council of Nice, A. D., 325) it stands before us not only disassociated from heresy, but opposed to it; nay, not only opposed to heresy, but united to what was sound and holy." Mr. Brooks says: "The majority of the churches

must, at the period of this Council, have still held to the primitive method of interpretation." Mede says: "Judge by this (notwithstanding fifty years' opposition) how powerful the Chiliastic party yet was at the time of this Council." Dr. Burnett says: "The millennial kingdom of Christ was the general doctrine of the primitive church from the times of the Apostles to the Council of Nice *inclusively*."

But, as the "Dark ages" drew on, and the darkness deepened, "that blessed hope," so faithfully proclaimed and ardently cherished by the early Church, was almost wholly lost sight of. There are sufficient evidential reasons why a corrupt and worldly church should deny this truth. During these long weary years about the only people who were loyal to the doctrines of grace, were the Waldenses and Paulikians. The church is glad to trace its line back, through these noble martyrs, to the times of the Apostles. They held to the imminency of our Lord's return, as the primitive church.

Of John Wickliff, "The Morning Star of the Reformation," La Bas says: This celebrated Reformer, whose intimate acquaintance with the Holy Scriptures gained for him the title of the 'Gospel Doctor,' looked for no intervening period of Millennial blessedness to occur prior to the second advent of Christ, but instead regarded the Redeemer's appearing as the object of the hope and constant expectation of the church of God."

The Reformers were of the same faith as to the

return of the Lord. A prominent post-millennial writer says: "The doctrine of Millenarianism, as held by the early church, though it fell into disrepute, and was lost during the dark ages, was revived again at the Reformation." Spaulding observes, "At the Reformation, this doctrine was revived, and we may judge from the unreserved manner in which the Millenarian sentiments are expressed by protestant writers, that they were not thought new or doubtful." Calvin said, "Moreover, it must be held as a first principle that, ever since the appearing of Christ, there is nothing left to the faithful, but with wakeful minds to be always ready, intent on his second advent." Also "The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits till that period " Bishop Latimer said "I believe the Lord may come in my day, old as I am." John Knox said "We know that he shall return, and that with expedition." Luther said "I ardently hope that amidst these internal dissensions on earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole universe into dust." And "Our Lord Jesus Christ yet liveth and reigneth, who I firmly trust will shortly come and slay with the spirit of his mouth and destroy with the brightness of his coming the man of sin." Melancthon held substantially the same views.

Later on we find in the seventeenth century such grand and glorious men as Joseph Mede, Wm. Twisse,

Archbishop James Ussher, John Milton, Jeremiah Taylor, Samuel Rutherford, John Bunyan, Matthew Henry and a host of illustrious cotemporaries, all pre-millennialists.

In the eighteenth century we find a most illustrious company believing and proclaiming what even Daniel Whitby acknowledges was held by the "best of Christians for 250 years as a tradition apostolical." Sir Isaac Newton, Bengel, Philip Doddridge, Isaac Watts, Robert Hall, John Fletcher, Augustus Toplady, Wm. Cowper, Thomas Coke, Charles Wesley, and a host of others. There is no doubt but John Wesley held to the imminency of our Lord's return. Does not the following read like it? "I grant, suppose the Lord should delay His coming, it were meet and right to wait for His appearing, in doing, so far as thou hast power, whatsoever He hath commanded thee. But there is no necessity for making such a supposition. How knowest thou that He will delay? Perhaps He will appear, as the day-spring from on high, before the morning light. Oh, do not set Him a time; expect Him every hour. Now He is nigh, even at the door." In his comments on the Book of Revelation he says of "the events of the day of the Lord": "For the time of its beginning to be accomplished is near—even when St. John wrote. How much nearer to us is even the full accomplishment of this weighty prophecy." In these same comments he also says: "We are very shortly to expect, one after another, the calamities occasioned by the second beast, the

harvest and the vintage; the pouring out of the vials, the judgment of Babylon, the last raging of the beast and his destruction; the imprisonment of Satan. How great things these! And how short the time!" Again: "In a short time those who assert that they (the thousand years) are now at hand will appear to have spoken the truth." Of Satan's binding, he says: "This fulfillment approaches nearer and nearer, and contains things of the utmost importance, the knowledge of which becomes every day more distinct and easy." On Chapter xxii, 17, he says: "The Spirit of adoption in the Bride, in the heart of every true believer, says with earnest desire and expectation, Come and accomplish all the words of this prophecy, etc. He that adds (to this book) all the plagues shall be added to him; he that takes from it, all the blessings shall be taken from him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's *I come!* and answering, Come, Lord Jesus!"

Geo. Whitefield entertained substantially the same views. He says in Matt. xxv, 1: "Because he tarried for awhile to exercise the faith of his saints, and give sinners space to repent, scoffers are apt to cry out, 'where is the promise of his coming?' but perhaps to-day, perhaps this midnight, the cry may be made. * * * Let that cry, behold, the bridegroom cometh, be continually sounding in your ears, and begin now to live as though you were as-

sured this night you were to go forth to meet him." He often in his sermons used the expressions, "in these last times," "in these last days," "scoffers of these last days," and warned his hearers that, "in a little while," or, "'ere long," and "very shortly," Christ would come.

The associates of John Wesley in the Methodist movement were out and out premillennial in their faith and hope. Charles Wesley was, and is known, as the "Millennial Poet." His songs abound with pre-millennial views. He literally wrote hundreds of such songs. The following are a few cullings from the many:

Lo! He comes, with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train,
Hallelujah,
God appears on earth to reign,

Lift your heads, ye friends of Jesus,
Partners in his patience here;
Christ, to all believers precious,
Lord of Lords, shall soon appear;
Mark the tokens,
Of his heavenly kingdom near.

He comes! He comes! the Judge severe,
The seventh trumpet speaks him near.

Rejoice in glorious hope;
Jesus the Judge shall come,
And take his servants up
To their eternal home;
We soon shall hear the archangel's voice,
The trump of God shall sound "Rejoice!"

Mightier joys ordained to know
When thou com'st to reign below,
We shall at thy side sit down,
Partners of thy great white throne.
Kings a thousand years with thee
Kings to all eternity.

To pray, and wait the hour,
That awful hour unknown,
When robed in majesty and power,
Thou shalt from heaven come down,
The immortal Son of Man,
To judge the human race,
With all thy Father's dazzling train
With all thy glorious grace.

O may we all be found
Obedient to thy word,
Attentive to the trumpets' sound,
And looking for the Lord.

Jesus, dear redeeming Lord,
I wait thy coming from above.

'Till Jesus in the clouds appear
To saints on earth forgiven,
And bring the great Sabbath year
The jubilee of heaven.

Trusting in the literal Word,
We look for Christ on earth again,
Come, our everlasting Lord,
With all thy saints to reign.

John Fletcher, in his "Letter on the Prophecies," dated 1775, refers to a certain "great and learned divine" who, with Sir Isaac Newton, held that "we are come to the last times," and that Christ was coming to destroy the wicked and raise the right-

eous dead a thousand years before the final judgment, whose opinion he indorsed, quoting him as saying, in Dan. 8th, that "the end," in verse 19th, was the "end of God's universal scheme, at the revelation of our Lord Jesus Christ." He concluded this letter thus: "What a glorious prospect is this! Let us, then, often think of these words of our Lord, 'Behold I come quickly.' 'Blessed is he that mindeth the sayings of this prophecy.' Let us join 'the Spirit and the Bride,' who say, 'Come.' 'Let him that heareth say, Come; and let him that is athirst come; for he that testifieth these things saith, surely I come quickly. Amen: even so, come, Lord Jesus.'"

Thomas Coke was quite as pronounced in his premillennial views. Among other things on this subject, in his commentary, is this: "Near, even at the door, is the great day of judgment.. The period of time that yet remains we know is short; how short who can tell! We ought to be in constant and hourly expectation of it. At the coming of Christ to avenge and deliver his faithful people, the faith of his coming will in a great measure be lost."

In addition to this long line of mighty men in the church of God, we find, in modern times, among the Continental and English schools of evangelicals, the following great scholars, every man an intellectual giant and premillennialist: Spener, Baumgarten, Hahn, Delitzsch (the greatest Hebraist of the century), Hofmann, Oehler, Kurtz, Auberlen,

Ebrard, Christlieb, Luthardt, Van Oosterzee, Godet, Gaussen, Christiani, Volck (believed by many to be the ablest critic of the present day), Koch, Chalmers, Irving, Begg, Wood, Faussett, Elliott, Alford, Ellicott, Tregelles, the Maitlands, the Bonars, Spurgeon (the greatest living preacher), and multitudes of others, less learned, perhaps, but not less devoted to the Church of God, all over the world.

In addition to the testimony of these many mighty men, we have:

First. The following deliverance in the Westminster Confession of Faith, chapter 33, section 3: "As Christ would have us certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity, so will he have that day unknown to men that they may shake off all carnal security and be *always watchful because they know not at what hour the Lord will come*, and may be ever prepared to say, come, Lord Jesus, *come quickly.*" Here is premillennialism pure and simple.

Second. The last paragraph of the Savoy Confession of Faith is substantially the same as the above.

Third. The Augsburg Confession, written by the great Melancthon, says Dr. Duffield, "disowns altogether a spiritual millennium before the coming of Christ." It "condemns the Judaizing notion that prior to the resurrection of the dead the pious will engross the government of the world."

Fourth. The Baptist Confession of Faith, 1660, says, among many other things on this subject: "That the same Lord Jesus who showed himself alive after his Passion, by many infallible proofs (Acts i, 3), which was taken up from his disciples and carried up into heaven (Luke xxiv, 51), shall so come in like manner as he was seen to go into heaven. (Acts i, 10, 11). And when Christ, who is our life, shall appear, we shall also appear with him in Glory. (Col. iii, 4.) For then shall he be King of kings and Lord of Lords. (Rev. xix, 16.) For the kingdom is his, and he is the Governor among the nations (Psa. xxii, 28.), and king over all the earth (Zech. xiv, 9), and we shall reign with him on the earth. (Rev. viii, 10.) * * * * The triumphing of the wicked is short and the joy of the hypocrite but for a moment."

Fifth. The Book of Common Prayer of the Protestant Episcopal Church is in harmony with premillennialism; and the eighth article of the thirty-nine articles commends the Nicene Creed, which is strongly premillennial.

It is thus clearly seen that the doctrine of our Lord's personal return to the earth, as an imminent fact, is not a novelty of recent formulation, entertained by a few irresponsible impracticables, but is the "blessed hope" entertained by the most learned and pious of the church in all periods of its history, and explicitly taught in almost all the doctrinal deliverances of the church of God. These facts do not

settle the question under consideration. They are of value, but the Word of God alone can settle the question. They ought, however, to be sufficient to influence every person who entertains anti-millennial views, who has not carefully searched the Scriptures to ascertain what they teach on this subject, to pursue such search with unbiased and unprejudiced mind.

CHAPTER III.

THE FACT OF HIS RETURN.

Jesus Christ was once in human form upon this earth. This is a fact. Jesus Christ, in his physical resurrected body of flesh and bones, forty days after he arose from the grave, ascended to the right hand of God the Father in the heavenly place. This is also a fact. Jesus Christ, in like fashion, is coming back to this earth. This is just as certainly a fact as the other two. There is substantially the same testimony, in evidence, to establish the one as the others. In John xiv, 1-3, we are informed that the Master said to his sorrowing disciples, as he was about to accomplish the days of his passion, "Let not your heart be troubled: ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And, if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." In Acts i, 10, 11, we are informed that, after Jesus Christ ascended into heaven, from the midst, and in the sight of his disciples, "while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in shining ap-

parel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go into heaven." In I Thess. iv, 16, we are told, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." These three passages (and there are scores of similar ones) teach most explicitly the three facts indicated. If any one doubts that the Lord is to return, he may, with just as much consistency, doubt that he ever was here; or, being here, that he ascended into the heavenlies, and is even now at the right hand of the Father. I conclude that this thought need not be amplified; for I presume that all who believe the sacred Scriptures believe Jesus Christ is coming back personally to the earth.

CHAPTER IV.

THE NATURE OF HIS RETURN.

There are three theories held and advocated by some concerning the nature of the Lord's return, viz.: *First*. His coming again was a spiritual coming, and was consummated on the day of Pentecost. *Second*. His coming again is a spiritual coming, and takes place when the repentant believing sinner is regenerated. *Third*. His coming takes place at the death of the saint. Let us look at these theories in the light of the three Scriptural passages cited in the preceding chapter.

First. Jesus said, "It is expedient for you that I (the second person of the triune God) go away, for if I go not away, the Comforter—*Paraclete* (the third person of the triune God) will not come unto you." John xvi, 7. Can it be anything else than wresting the Scriptures to one's own hurt to say that Jesus referred to himself as the *Paraclete* whom he was to send unto the disciples? We are very sure it is only that.

This promise was fulfilled on the day of Pentecost. (See Acts ii, 1-4.) In the three passages cited it is stated, specifically (1) that he shall "come in like manner as ye have seen him go into heaven."

The disciples saw him "taken up . . . into heaven" in his resurrected body, the same that was "born of a woman, born under the law" (Gal. iv, 4), a body of flesh and bones (Luke xxiv, 39). He did not thus return on the day of Pentecost—he was not so seen by his disciples. There would be just as much sense in saying white is black, and it would be just as easy to prove it to an unprejudiced mind; and (2) immediately on the return of the Lord the sleeping [dead] saints are raised from their graves, and the living saints translated, and caught up together with the resurrected ones, in the clouds, to meet the Lord in the air, to be ever with him. It is altogether ridiculous and extremely absurd to say these things took place on the day of Pentecost. We know they did not.

Besides all this, the greater part of Scripture testimony concerning the return of the Lord was given subsequently to the day of Pentecost; and, more than sixty years after the descent of the Holy Spirit the Lord Jesus, yet absent in the heavenlies, where Stephen saw him (see Acts vii, 56), sends back to the earth this prayer for the use of his disciples, "Even so come Lord Jesus." (Rev. xxii, 20.)

So we see there is absolutely no warrant in Scripture whatever to believe Christ's promised return was fulfilled on the day of Pentecost.

Second. The regenerating work of God in the soul of the repentant, believing sinner is accomplished by the Holy Spirit, on the ground of what Jesus Christ did on the cross, dying for our sins.

and, subsequently, in the tomb, rising for our justification. (See John iii, 5; vi, 63; 2d Cor. iii, 6; Rom. viii, 2; Titus iii, 5-7.) The Holy Spirit has been on the earth since the day of Pentecost, "to convict the world of sin, and of righteousness, and of judgment" (John xvi, 8); to regenerate the believing sinner, and to guide believers into all truth. (John xvi, 13-15.) Therefore, to say that the Lord Jesus returns from glory in the regeneration of each believer is ridiculous. Regeneration is accomplished by the third person of the triune God, who is already here and has been since Pentecost. I have heard a very great many persons recite the story of their conversion to God, and not a few of them, in doing so, have indulged in much poetic license; but I have yet to hear the first one say that when they were regenerated, they saw Jesus descend from heaven, even as he went up—could see his body of flesh and bones, with the nail prints in hands and feet and spear-thrust in his side, all with their natural eyes, even as the witnessing disciples saw him ascend from Olivet; or, that the dead saints were all raised and together with the living saints were caught up in the clouds, to be forever with the Lord. Any one claiming that these things took place when they were regenerated is a fit subject for an insane hospital. And yet the Word of God declares that all these and many more wonderful and thrilling things shall take place upon the return of the Lord.

Third. The one text that is used more than any

other for funeral sermons (and there is none better) is this: "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." (Matt. xxiv., 44.) But, usually the Son of man is interpreted to be death. The holy Scripture say he is life. See John xiv, 6; xi, 25: 1 Jno. v, 12, etc.) Such interpretors say Jesus comes for our spirits at death. The Bible says: "And the spirit shall return unto God who gave it." (Eccl. xii, 7.) The martyr Stephen said with his expiring breath: "Lord Jesus receive my spirit." (Acts vii, 59.) He had but just declared that he saw Jesus "standing on the right hand of God (verse 56). They say yes, the spirit does return to God, but Jesus comes after it to conduct or bear it to him. Paul evidently had no such idea; he said, "I have a desire to depart and to be with Christ." (Phil. i, 23.)

But this matter is settled most emphatically by Jno. xxi, 21-23: "Peter seeing him (John), saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him he shall not die; but, If I will that he tarry till I come, what is that to thee?" The disciples said right away, John won't die, because Jesus has told Peter, "If I will that he tarry till I come, what is that to thee?" So the coming of the Lord, in the minds of the disciples, was the very antithesis of death, as indeed it is.

Beside all this we know that the Lord does not return, in visible bodily form, to the earth, when each saint dies. We know that the dead saints are not raised from their graves, and all the living saints translated, each time a saint dies. Such an idea is most ridiculous and absurd. And yet these and many other thrilling scenes will transpire contemporaneously with our Lord's return. By these facts we know that the Lord does not return at the death of the saint; but, at death, the saint as to spirit and soul, departs to be with Christ, and his body goes into the dust, there to remain until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first, and we which are alive and remain (so it is evident that one generation of saints shall not die) shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. iv, 16-17.)

Dr. David Brown, acknowledged by many to be an able postmillennial writer, says: "To put the expectation of one's own death in the place of Christ's appearing, is to dislocate a beautiful jointing of divine truth, to destroy one of its finest collocations."

The learned Dean Alford once said, if you spiritualize all these statements, "There's an end of all significance of language, and the Scripture is wiped out as a definite testimony to anything."

Bishop Merrill in his postmillennial book says: "The second coming of Christ is his coming into the

sight of men on earth, so that his presence may be known and felt as sensibly as when he lived in Galilee, or walked about in Judea. * * * He shall come as he went. He went up personally, bodily, literally, visibly. He went up in a cloud with the angels, and he shall so come in like manner. He must, therefore, come personally, bodily, literally, visibly; he must come in a cloud with the angels."

So we conclude that his second coming is not spiritual, but a real, literal, personal and future coming; and "to those who look for him, will he appear a second time without (apart from) sin unto salvation." Heb. ix, 28.

CHAPTER V.

HIS RETURN IMMINENT.

The word Millennium is of Latin derivation. *Mille*, a thousand, and *annus*, a year. It is applied to the one thousand years mentioned in Rev. xx chap., during which satan is bound in the bottomless pit, and righteousness and peace will prevail throughout the earth. The premillennialist believes that Christ will come before this period; the postmillennialists believe he will come after.

We are not left in ignorance as to what should be the attitude of the church during the time of her Lord's absence. The parable of the ten virgins (Matt. xxv, 1-13) indicates, very clearly, that she should believe his return to be imminent. Is not the bride taught to have her lamps trimmed and burning, and commanded to "Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh." In Luke 12, 35-40, we find the following: - "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh,

shall find watching; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

In Mark xiii, 34-37, we find the case put in this fashion: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch; watch ye therefore, (for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning), lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all. Watch!" In Matt. xxiv, 42 and 44, we find the case thus stated: "Watch therefore, for ye know not what hour your Lord doth come. * * * * Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." In 1 Thess., v, 6—"Therefore let us not sleep, as do others, but let us watch and be sober."

What is the significance of these Scriptures, if it is not that the Lord may come at any moment? The Lord said we "know neither the day nor hour." The mistake Wm. Miller made was in indicating the time.

Postmillennialists are doing the same. If the millennium were to begin to-day, I would know it, and I would then know the Lord will be here one thousand years hence. Is it possible that the thrilling and appalling events mentioned in Rev. xx, 1-4, as introductory to the millennium, could transpire without our knowledge? I trow not. If the post-millennialists are right, then I know the Lord will not come for more than a thousand years yet, and consequently not in my day. How could I be induced to watch for an event that I know will not take place in my time. What sense would there be in telling me to watch, as the word of God does over and over again, for an event that I know is more than one thousand years in the future? God does not thus treat his children.

Some of our postmillennial brethren seek to turn the force of this Scriptural injunction to watch, so often repeated, by saying, "have not more than eighteen hundred years rolled by since the Lord spake these words? and yet he has not come." This is tantamount to saying that his word of promise is not good, because of his delay; or, that it was necessary for him to return immediately, in order that his promise, "I will come again," might be good. If the lapse of eighteen hundred years invalidates the promise, why not eighteen days? No, the lapse of eighteen hundred years, or eighteen million centuries, would not make it impossible that the Lord may come at any moment. The promise is sure, and the passing of these eighteen centuries has only brought us so

much nearer the glorious event. With the Father are the times and the seasons; and "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter iii, 8. The Lord knew what some would say on this point, and so he speaks these words, that they do well to prayerfully contemplate:

"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv, 48-51.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation." 2 Peter iii, 3, 4.

A post-millennial friend of mine once said to me: "You are watching for the Lord's return. I am not. You will be disappointed. I will not be, because He will not come in our day." I replied, There is another point at which we differ, viz.: I am doing just what God commands us to do; and you are living in known, willful and persistent disregard of the explicit command of God.

There are honest inquirers after truth among our post-millennial brethren who, of late, are recognizing

the force of these commands, which indicate what is the proper attitude of the Church during the dispensation of the Spirit; and, still desiring to cling to their post-millennial views, are saying, "We are now in the millennium; and since we don't know how long we have been in it, it may close at any moment; therefore His coming is imminent." But such a millenium! And the devil is bound and in the abyss. Well, what I would like to know is, if the devil is in "the bottomless pit,"

" Who is doing the kind of work
The devil used to do? "

And,

" Who shall be held responsible
For the everlasting row,
To be heard in home, and Church and State,
To the earth's remotest bound,
If the devil, in all the world's extent,
Is nowhere to be found? "

That any man should entertain such a view only indicates how entirely indefensible the post-millennial theory is on Scripture grounds.

CHAPTER VI.

THE CONVERSION OF THE WORLD.

But, some inquire, "Do not the Scriptures teach that the world is to be converted?" I answer, Not by a single word! But how about these prophecies?

"Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession." Psalm ii, 8.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fattling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 6-9.

"But this *shall* be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and

they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." Jer. xxxi, 33, 34.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii, 35.

I answer that premillennialists believe in the literal fulfillment of them. They believe in a millennium during which the devil is really bound, with nothing to "hurt nor destroy in all my holy mountain," when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Not the sort of millennium some think we are in now. Not even a millennium where Christian principles will dominate the civil governments of earth, as some post-millennialists claim; but a millennium where all bow to the mild sway of the sceptre of the king of heaven. The postmillennialist holds that the Church is to march forward in its conquests until the world is converted, or, at least dominated by the principles of the doctrines of Christ, and thus shall these prophecies be fulfilled. The premillennialists believe that through the Church, by the preaching

of the Gospel, all who are to be saved during this dispensation, will be, by accepting Christ as Savior; and then, when God's purposes in grace for this dispensation are accomplished, Christ comes to catch his bride away to save her from the fires of the great tribulation, at the end of which time he returns with his bride to judge the world in righteousness and destroy the anti-christ and his armies, the man of sin "with the brightness (*epiphancia*,) of his coming (*parousia*)." 2 Thess. ii, 8. A careful contextual examination of the above mentioned and similar prophecies, will reveal the fact that their fulfillment will be accomplished by terrible judgments. For instance: the things prophecied of in Psa. ii, 8, are thus introduced in the following verse: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel: (Psa. ii, 9.) The context to Isa. xi, 6-9 indicates the same thing: "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked": Isa. xi, 4. Jer. xxxi, 33, 34, has reference to Israel and Judah only, as the context clearly shows: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord."

(Jer. xxxi, 31, 32). The stone cut out of the mountain in Dan. ii, 35, that shall ultimately fill the whole earth, smites the feet of the image (the image represents the world powers) and dashes it to pieces and it becomes "like the chaff of the summer threshing floors," and so on of the rest of these prophecies to the last.

Dr. Chalmers was once lecturing to some students on the closing scenes of this dispensation. As he was nearing the conclusion of the lecture he was interrupted and compelled to leave hastily in answer to an imperative summons. As he gathered his hat and coat hurriedly in leaving, he said: "Young gentlemen, think as you will about these matters, one thing is absolutely certain, the dispensation of the Spirit will close with a smash."

But how about Phil. ii, 10, 11: "That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father." Is the bowing of the knee and confessing that Jesus is Lord equivalent to salvation? If so, then the "final restorationists" are right when, chiefly upon the testimony of these verses, they claim that not only all the inhabitants of earth shall at last be found among the "blood-washed throng" in heaven, but of hell also, together with the devil and all demons. But they are not right, for this Scripture teaches no such thing. The time is coming when the devil and all his imps, and all atheists, infidels.

and blasphemers will be obliged to kneel and "confess that Jesus Christ is Lord, to the glory of God the Father;" when "he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him" (Rev. i, 7), even though they do it upon the red-hot marl pavement of hell; but it will avail them naught; they shall continue to wail.

The Word of God does not teach that the world is to be converted. It teaches, most explicitly, that it will not be. Let it speak for itself as to what will be the condition of affairs when he shall return:

"But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. xxiv, 37-39.

Surely no one will claim that the world was converted in the days of Noah. Yet as it was then, so shall it be when Christ returns.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed." Luke xvii, 28-30.

Sodom didn't look much as if it was converted in

Lot's time. No more will the world be when Christ is revealed. See Jude, verse seventh.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5.

Here is an explicit description of the condition of affairs immediately preceding the advent of the Lord; but we find nothing at all resembling a converted world in the narrative.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather

ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. xiii, 24-30.

"Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." (age) Matt. xiii, 36-40.

This parable, and the Lord's own interpretation of it, leaves no doubt whatever but that when he returns there will be multitudes of unsaved people on the earth—tares growing together with the wheat.

If the parable of the ten virgins represents the professing church, half of it will be found unregenerated when the Lord returns, and all asleep. The exegetes are pretty well agreed that "leaven," in the Scriptures, signifies corruption, and the kingdom of heaven the professing church, in part. If these conclusions be true in every other case, why not in Matt. xiii, 33? "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." In this case this passage would signify

that corrupting influences will work in the visible church until the whole is corrupted. Is not such interpretation justified by the question of the unjust Judge. "Howbeit when the Son of man cometh, shall he find faith (the faith) on the earth?" (Luke xviii, 8, R. V.) Do not the sixth and nineteenth chapters of Revelation, inclusively, justify such interpretation? Has not this view of the case already come to pass once? Was not the professing church as corrupt as satan could ever wish it to be for nearly a thousand years? Is man, naturally, any better that this condition of affairs should not occur again?

John Calvin said—"There is no reason why any person should expect the conversion of the world: for at length (when it will be too late, and will yield them no advantage), they shall look on him whom they have pierced."

Martin Luther said—"Some say that before the last day the world shall become Christian. This is a falsehood forged by satan that he might darken sound doctrine."

John Knox said—"The Lord Jesus shall come and that with expedition! What were this else but to reform the face of the whole earth, which never was, nor yet shall be, until that righteous king and judge appear for the restitution of all things."

John Fletcher in his "Letter on the Prophecies," supposed to be addressed to John Wesley, said—"Give me leave here, Rev. Sir, to propose to you a thing that many will look upon as a great paradox,

but has yet sufficient ground in Scripture to raise the expectation of every Christian who sincerely looks for the coming of the Lord—I mean the great probability, that in the midst of this grand revolution which will destroy Rome, our Lord Jesus will suddenly come down from heaven, and go himself conquering and to conquer.” * * * ‘Nay, the apostle goes a great deal further, for in the same chapter: 2 Thess. ii, he assures us that the Lord will destroy the man of sin by the brightness of his presence.’ Can anything be plainer?”

Bishop Merrill says—“But will every living soul be converted? We dare not assume this. The universal spread of the Gospel neither implies the removal of depravity from human nature nor the submission of every sinner to the sway of divine grace.”

The progress of Christianity (and it has been wonderful) is made a great deal of by those who preach the unscriptural doctrine of converting the entire world, especially when they want to take a missionary collection. They say, “the Christian church started eighteen hundred years ago with twelve members, and now it has 430,000,000. Preserving this ratio of increase a few years longer and the entire world will be Christian.

As to the 430,000,000 of Christians, 190,000,000 of these are Roman Catholics, 80,000,000 are Greek Catholics, 30,000,000 belong to the Armenian church, 30,000,000 to the high and formal wing of the Lutheran body, which is very little, if any, less

formal and worldly than Rome. That there are many real, earnest Christians among these millions, no sensible person can doubt. Nor can it be doubted that the very large majority of these know nothing whatever of the regenerating work of the Spirit. Protestantism is very properly sending missionaries among them, and thus treats them as heathen. And yet our friends who desire to make a great show reckon them every one to be Christian.

But how about the remaining 100,000,000? Every one of them Christian, say these brethren. Does any honest, observing, thoughtful person believe that one-half of them are? There are scores and hundreds of churches belonging to Protestant bodies, with hundreds of members each upon their rolls, that can scarcely muster a "corporal's guard" for a prayer-meeting or an evangelizing movement; that in their spirit and mission bear no more resemblance to the church of Jesus Christ, as presented to us in the Word of God, than night is like day; in which the Gospel of the grace of God is not preached and the work of grace not done. God speaks thus of them in his Word: "Having a form of godliness, but denying the power thereof." (2 Tim. iii, 5.) "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. iii, 1.) When the Lord comes, many preachers, even, will be found false to their calling, "blind leaders of the blind." "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful

works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. vii, 22, 23.

So we know that the church itself is not wholly Christian. I don't believe there are 100,000,000 of Christians, persons born from above, in the world to-day. I doubt if there are 60,000,000. It is not right to say there are 430,000,000 of Christians in the world when we know there are not anything like such a number, even though it be for the most worthy purpose of raising funds for the missionary cause.

He would be a very sanguine man who would say 2,000,000 of persons were saved during the year 1886, great as have been the triumphs of the gospel. We have good reasons for believing that the earth's population has increased, during that time, about 14,000,000. If this be true, and it is, approximately, there were 12,000,000 of unsaved people more on the earth at the close than at the beginning of the year.

Again, about one hundred years have elapsed since the "foreign" mission work was inaugurated. About 3,000,000 of converts have been made in this work. But, during this time the population of heathen lands has increased about 200,000,000. We see by these facts, that for every convert made to Christ, seventy additional heathen have come upon the scene.

But, it is asked, will not the recital of such facts militate against the work of the church? I answer,

most emphatically, No! Does it militate against a patient for the physician to take a correct diagnosis of the case? I ask, rather, does it not militate against the cause to withhold important facts and utter untruths? I believe it does. The Church, instead of blowing and boasting of her achievements, needs to get down on her face before God. A knowledge of the situation is more likely to bring her there than a suppression of facts, and any misrepresentations to which we can resort.

All along the centuries the Church has dreamt of earthly conquests. Rome, particularly, has been thus afflicted. The Greek, Lutheran and English churches lean that way. "The Denominations," as they increase in wealth and social influence, are more and more given to the same thing.

The Church, at one time, dominated civil governments, and then plunged headlong into the "dark ages." Just as Rome has come to the front in civil affairs, has she become corrupt and unchristlike.

But, should the world become Christian, what Church shall rule? Rome responds, I. The Greek Church objects; the Lutheran protests; and the English Church insists upon it that it is commissioned of God to this end. Our Methodist brethren say we are to conquer. The Baptists won't consent. Nor, will they both unite on the Presbyterian Church. If they should, the Congregationalists will protest, and so on to the end of the chapter. There can be no millennium as long as these different organizations exist as such. For they mean divisions and dissen-

sions, and strife for the supremacy. How can any one believe they will be merged into one organization until the Lord comes to establish his kingdom visibly?

But suppose such a spirit of confraternity would come, somehow, to possess all the different bodies called Christian, that they would unite in one ecclesiastical body, does any one believe that the members would all "see eye to eye?" and, that there would be no scheming as to what should be the name of the organization, and nature and form of its government? and no wire-pulling or strife as to who should be the chief man in the synagogue?

There is not on the earth a single church society, where the pastor, officers, choir, and members, are all of one mind respecting even the affairs of the church. The thing is not possible in this earthly life. "That which is flesh is flesh." Why, even "The Brethren," who object to churches and pastors, are sub-divided into a dozen kinds; and I know of prominent, so-called "holiness people," who have fallen out with one another, by the way. No, there will be divisions and dissensions among us until the Lord comes; and it is both unreasonable and unscriptural to expect one government under the whole heaven, until the wicked one, and all rebels against the Government of God, are put out of the way, and the Lord's people have received their resurrection bodies.

But, it is again asked, won't this view of the case paralyze the cause of missions? What! paralyze the

cause of truth to know the truth! Out on such a thought! surely it will work otherwise. Even post-millennial writers, such as Dr. David Brown and Bishop Merrill acknowledge the power of a belief in the imminency of our Lord's return, in inciting men to zeal in the Master's work. I believe there is not a person to be found, who is opposed to the cause of "foreign" missions, who is not a post-millennialist, if he has any views, whatever, on the subject of our Lord's return. I believe this, because I have never met or heard tell of a person holding premillennial views, who was not out and out in favor of evangelizing the heathen at home and abroad. Where can ten post-millennialists be found who are doing so much for the foreign mission work as Charles Spurgeon, Grattain Guinness, George Mueller and Hudson Taylor? These four brethren are pronounced premillennialists. I have ascertained from some considerable personal observation in the foreign mission field, and from inquiries of many returned missionaries, that a great majority of laborers in those distant fields, are premillennialists. After preaching on this subject once, a lady, who had just returned from fourteen years labor in China, came to me and thanked me for my testimony, and then said: "All the converts in our part of the foreign field are premillennialists." I inquired how it came to be so? She replied, "They have no book but the Bible to study this subject from." At the college conference at Northfield, Massachusetts, in 1886, the chairman, D. L. Moody, and all the teachers being out and out

premillennialists, 98 students out of about 240 present, became so aroused to the importance of the work in the foreign field, that they offered themselves for that work. Only 38 of them had before thought to do so. The number has been increased to about 2,200 during the year, through the collegiate inter-visitation plan adopted by that conference.

Besides, all evangelists, with the fewest exceptions, are premillennialists.

There is, in the nature of the case, no greater incentive to missionary and evangelistic work than a belief that the Master may at any moment "rise up and * * * shut to the door." The steward who believes that his Master may come, at any moment, and reckon with him, that he may "be no longer steward," is certainly most likely to be watchful and diligent.

Let it be said here, in passing, that there is no work the church has ever prosecuted, that has brought such glorious returns, and is so big with promise of blessed things, as the foreign missionary work. It is yet, I believe, to re-kindle the fires on the home altars, whenever burning low, throughout Christendom, if they are ever to be re-kindled. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. (Prov. xi, 24.)

Let it also be said that there is nothing, save the word of inspiration, so convincing, that the church of God is a divine institution, and "that the gates of hell shall not prevail against her," as that she has

lived and accomplished so much, to the glory of God, despite the formality, worldliness, ignorance and schisms that have marred her beauty and hindered her progress. She shall yet look "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." (S. S. vi, 10.)

But, while this is so, it should not be forgotten that the Word of God, nowhere, by a single sentence, intimates that the world is to be converted. It does, however, teach that, "This Gospel of the Kingdom shall be preached in all the world (Greek, inhabited earth), for a witness (testimony) unto all nations, and then shall the end come." (Matt. xxiv, 14.) But the Spirit tells us that this very thing was done within twenty-six years after the ascension of the Lord, when by His servant, Paul, he said:

"If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I, Paul, am made a minister." Col. i, 23.

The Gospel had gone over the Roman world, or *oikoumenē*, in Paul's day. It must go over the *whole oikoumenē* in our day. But, as little now, as then, will the world be "*converted*" to Christ. More than half of so-called Christendom is as bad or worse than Pagendom.

CHAPTER VII.

IS THE WORLD GETTING BETTER?

The above question is often asked. I answer, Yes! and, No! If by "the world" is meant the mass of the earth's population, I answer, Yes! I believe there are more churches in the world to-day; more Gospel agencies employed; more Christians (save possibly in the early part of the third century); more pure Gospel preaching (the while there is more error promulgated); more educational, benevolent, and elevating agencies at work (the direct and indirect result of the Gospel of the Son of God), than ever before. In this sense, this is the best day the world has yet seen.

If there is meant by "the world" what the Bible means, I answer, No! The Holy Scriptures recognize but three classes of persons, viz.: The Jews, the Church, and the "world that lieth in wickedness." These are never confounded in the Word of God. According to the Holy Scriptures, the world will wax worse and worse unto the end. The following are a few of many passages on the subject:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv, 1, 2.

"But evil men and seducers shall wax worse and and worse, deceiving, and being deceived." 2 Tim. iii, 13.

"But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." Jude, 17-19.

But it is alleged that far greater atrocities were committed in the early part of the present era than in these times. This I do not believe. Of course this is a question that can never be settled to the satisfaction of everybody. However, it may be profitable to draw a few contrasts. But before doing so, let me insist upon it that the standard of judgment indicated in the Scriptures, "Unto whomsoever much is given, of him shall be much required," (Luke xii, 48), shall be observed. The greater light, intelligence and refinement of our boasted civilization makes the same offense, committed by a lot of pagans and barbarians centuries ago, the more heinous and inexcusable.

The massacre of the innocents by Herod's order is cited as a case that cannot be repeated in these days. But Herod is out-Heroded by the *dicta* of the world's so-called first society, in so-called Christian lands. Said society has decreed that maternity is

unfashionable; and, as a result, one thousand innocents are murdered every year, in these lands, to one murdered in obedience to Herod's decree.

The cruel persecutions and slaughter under the early Roman Emperors, more especially under the Neronian despotism, has not been repeated in these times, nor can they be, say some. Even now I hear of similar atrocities being perpetrated in the interior of Africa, at the command of a despot no more or less barbaric than was Nero. But the Word of God tells us plainly, that more fearful atrocities, by far, than the Neronian, will befall God's people in the last days. Here is the testimony:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, (whoso readeth, let him understand.) Then let them that be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matt. xxiv, 15-22.

Thus the Word of God settles this part of the question. Also the tortures of the Inquisition, though

they are not to be placed upon a plane with the Neronian persecutions, as they were committed by the Church of Jesus Christ, so-called (Roman Catholic), which is no more tolerant and Christlike now, but reckoned to be Christian, to the last member, by all well regulated optimists.

What government was ever more corrupt than that of the United States, at the present time, judging by the statements of the secular press? And we have good reasons for believing that not a tithe of the "boodle" transactions and other corrupt practices among those in official position are ever exposed.

Whenever among civilized or uncivilized people was the world's society so immoral and rotten as now? Did Sodom ever produce anything more damnable than the recent disclosures made by the *Pall Mall Gazette*, of London, in English society? In almost every city of any considerable size in the civilized world, professional procurors and procuresses abound, who make a traffic of virtue in a manner that, by comparison, would give a measure of respectability to the slave markets of Constantinople.

Don't we all know that intemperance is appallingly upon the increase? The ever rapidly-increasing manufacture and consumption of intoxicating liquor makes it very certain that this is so. Don't we all know that "John Barleycorn" comes more nearly dominating the civil and social affairs in the United States than Christian principles? Does he

not dictate nearly all the laws that would affect him, directly or indirectly? Does he not override whatever laws he pleases? The Congress of the United States can't put him out of the Capitol building. Haven't they tried it more than once? and isn't the cursed bar still there? Why don't the United States Government collect the millions of dollars due it on the whisky tax? It don't; it never will. The whisky pool, at Washington, is too big; they have too much money. John Barleycorn controls nearly all the elections and pretty much all the politics in the United States. He has laid his ruthless and unpitying hand upon nearly all commerce and trade; and his dark shadow is flung across the threshold of nearly every home in the land. When were these things ever so certainly and extensively true as now? And all this in a so-called Christian land, in the face of the heroic and persistent efforts of the great army of Christian and other temperance people.

Were public and commercial trusts, in the United States, so extensively betrayed fifty years ago, in proportion to population and the monetary transactions of the land, as now?

Whenever in the history of civilized nations was crime so prevalent and lawlessness so alarmingly general? Let the records answer.

How about the desecration of the Lord's day? Twenty-five years ago a Sunday railway train was scarcely heard of. But now nine-tenths of the railroads in the United States use Sunday as "clearing-

up day"—doing more work on that day than any other of the week. There are thousands of professing Christians who have no conscience about riding on the cars on Sunday, and thus keep thousands of the employes of these corporations from the house of worship, and deprive them of the rest God designed every living creature should have, who wouldn't have thought of doing such a thing a dozen years ago.

Twenty-five years ago a Sunday issue of a secular newspaper was a rare thing. Now, there is not a score, of the hundreds of leading morning newspapers in the land, that do not issue a Sunday edition, which is quite twenty-five per cent. larger than that of any other day of the week. Thousands upon thousands of professing Christians, who a few years ago would spend the early hours of the Lord's day reading God's Holy Word and in meditating upon eternal verities, and be by these means prepared to enter upon the worship of the assembly of the saints, now spend these hours in reading in the Sunday secular papers the reports of the commercial transactions and society and political events of the day before; and the appalling record of crime and shame that these enterprising papers have been able, by their great "Muck Rates," to gather from the gutters and slums of the earth; and, with their minds filled with such things, they go—some of them—to Church, and if the minister gives the congregation the "heavenly manna," they have no appetite for it, and insist that the sermon was very stupid, dull

and long, and we must have a new minister, one who is abreast of the times, who has a new theology, and will preach upon the practical subjects of the day. A result of this is, the faithful minister preaches to empty pews, oftentimes. Another result is, many ministers have yielded to the pressure and are preaching "another gospel that is not another." (Gal. i, 6, 7.)

Do we not all know that the world has brazenly intruded itself into the visible church, and is even now dictating to Christians how they shall live,—what shall be their pleasures, pastimes, and occupations. Twenty-five years ago, dancing, card-playing, wine-drinking, theatre-going, etc., were not allowed in nine-tenths of our so-called protestant churches. I have known not a few persons expelled from the church for indulging in such things. It is so no longer. Let the church authorities attempt to enforce the rules relating to such things, if they dare, and they will find, very quickly, that the camel is in the mill and proposes to stay.

Some will inquire, will not mentioning these matters do injury? and where is the good of making them? Can it do any harm to call attention to what God has revealed in his word? Are not these things but the fulfillment of the prophecies already cited? "Must not judgment begin at the house of God?" (1 Peter, iv, 17). Ought not "the ax" to be "laid unto the root of the trees"? Luke iii, 9. Is it not important that the physician should know the worst of his case? But, will it not discourage the

workers? is also asked. If they are putting their confidence in numbers and means, and the arm of human strength, doubtless it will; and it ought; for we should "have no confidence in the flesh" (Phil. iii, 3). But, if they are relying upon the everlasting arms, looking to God with whom is the plenitude of power, and expecting him to work through them to the accomplishment of his purposes, as we have a right to, and should; then understanding, intelligently, the situation; and knowing that man's wisdom and strength are wholly insufficient; in humility and self-abasement, they will look unto the Lord from whence cometh help (Ps. cxxi, 2), and be able during the darkest hour, and in the fiercest conflict, and sorest trials; with songs of rejoicing and shoutings of victory, to go right forward with courage undaunted and zeal unabated, knowing full well, "If God be for us who can be against us" (Rom. viii, 31); and that, at last, all things shall be put under him, for he shall triumph gloriously and reign for evermore.

CHAPTER VIII.

HIS RETURN THE HOPE OF THE CHURCH.

Every time we partake of the Lord's Supper we "shew the Lord's death till he come." (1 Cor. xi, 26.) This sweet memorial is a rainbow of hope that springs from the Lord's death to the glory, spanning the time of his absence, and is to believers the Lord's tangible token and loving pledge that all they hope for, according to his sure word of promise, will be realized upon his return.

Dr. David Brown has said: "With them we affirm, that the *Redeemer's second appearing is the very pole-star of the Church*. That it is so held forth in the New Testament, is beyond dispute. Let any one do himself the justice to collect and arrange the evidence on the subject, and he will be surprised—if the study be new to him—at once at the copiousness, the variety, and the conclusiveness of it."

First. With reference to the resurrection of our bodies. David, as he was going down into the grave, saw with the eye of faith, across the intervening centuries, his Son and Lord grappling with death and conquering him, and said: "Therefore my heart is glad, and my glory rejoiceth: my flesh

also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Psa. xi, 9, 10.) And "therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." (Acts ii, 26.) Peter had the same cause of rejoicing when he wrote: "Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter i, 3.) Paul entertained the same hope: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Acts xxiii, 6.

This hope will not be realized until Christ comes as the following scriptures clearly show: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv, 23.

"For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii, 20-21.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For

if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. iv., 13-16.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Jno. iii., 2.

So our loved ones who believed in him shall rise from their graves, "when Christ, who is our life, shall appear," and we shall then "also appear with him in glory." Col. iii., 4. We, who trust in him who "is the resurrection and the life" do not "

"Hopelessly lay our dead away."

What wonder that we pray, even as "he has taught us," "even so, come, Lord Jesus." Rev. xxii, 20. We have laid our loved ones in the cold grave. Our hearts were well-nigh broken as we turned away from their silent resting place. The home seemed so lonely, after the funeral, that we almost wished we could have laid down with them. Life's burdens were somehow heavier, and the joy of our hearts seemed to have forever fled.

How quickly all this would change if the dear Lord were to come just now. We would greet our loved ones again, brought back to life in resurrection power

and beauty. Not the old life of care and weariness. No aches; no sorrow; no separation, "for the former things are passed away." O would I not be overwhelmed with gladness to greet my departed loved ones to-day! Would you not, dear friend?

In 1833, there lived in a little country town in northern Georgia, a well instructed old colored saint and his numerous family. The night of the memorable meteoric display, generally known as "the great star shower," the old man was awakened by the noise of the confusion in the streets, for nearly everybody had been aroused and had come out into the open air. There was very great excitement, as all thought the end, as prophecied in the Scriptures, had really come, and the judgment was at hand. The old man looked out from the window of his humble home, and seeing, as he thought, the stars of heaven falling like snow-flakes, he too thought the end was at hand. He quickly roused his wife and children, telling them "de day ob judgment am at han'." They hurriedly arose, dressed themselves, and went out under the falling stars. When they gained the street, they stopped and gazed for a little time in silent awe upon the beautiful and thrilling scene. Then the old man, turning to his companion said, "Old 'oman, de Lord am a comin', an jis' you take de chil'in along up to de public squar', an' stop dar till I come; I's gwin down in the gardin an' see old Massa git up, (his master had been buried in the garden), and jis soon as he do, we come along up to de squar'." The old man's faith was sublime, and his

instruction according to truth, if his master were a saint.

Second. With reference to heaven as the final resting place of the redeemed. The Lord said to his disciples among his last utterances to them: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also." Jno. xiv., 1-3.

Paul refers to what Christ said to his sorrowing disciples, after this manner: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Col. i, 5.

The penitent thief went, the day of the Crucifixion, with Christ, into paradise (Luke xxiii, 43). Abraham and Lazarus were seen in a place removed from the place of torment in which the rich man was writhing, which evidently was a place of peace and happiness (Luke xvi, 22-26). Stephen as he looked into the opening heavens saw Christ "standing on the right hand of God;" and with his expiring breath said, "Lord Jesus receive my spirit," (Acts vii, 56.59.) Paul said he had "a desire to depart and to be with Christ," (Phil. i, 23). By these and yet other Scriptures we know that at death the disembodied saint immediately goes to the heavenly place. But this is not heaven in the completed sense, the place of mansions, into which the Lord

will at last bring his bride. It is evidently the heaven into which Elijah was caught up. Nine hundred and twenty-six years afterwards Christ said: "no man hath ascended up to heaven," John iii, 13. So we see there is heaven and there is heaven. Yes, even more than two heavens, for Paul was once "caught up to the third heaven," (2 Cor. xii, 2).

The planets of our solar system revolve around our sun. The entire system, as all other systems, revolves around a common centre. That centre is doubtless the throne of God, God's blazing palace of light! To this centre Elijah most probably went. Here, in blissful happiness, are the disembodied saints. But the place Jesus has gone to prepare—and doubtless this earth, ultimately, will be a part of the heavenly inheritance (see Rev. xxi, 1-4; 2 Pet. iii, 12, 13, etc.)—no man hath yet entered, nor will they until Jesus returns; at which time, as we have already seen, the saints will get their resurrected, translated and glorified bodies, and enter into their heavenly inheritance. So, as we desire, together with our loved ones who sleep in Jesus, to be safely housed in "a city which hath foundations" (Heb. xi, 10), is the return of the Lord, to us, that "blessed hope."

Third. Of course we understand the final rewards are not given until the Lord returns. Peter said, or the Spirit by him: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter v, 4.) Paul also, as by the Spirit he penned his last message, in the

solitude and gloom of the "Mamertine," states the same truth. Hear him:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 6-8.

These old heroes have not yet received their crowns, nor will they until the Master comes. Their work will not be done until the end of the age. Therefore they cannot receive according to that they have done until then. Their influence for good is greater to-day than ever before. The influences they set in motion must continue to widen and intensify until the end of time.

What an overwhelming sense of responsibility comes to a thoughtful Christian just here? The influences one sets in motion will not cease to be felt, for weal or woe, as long as time shall last. How careful we all should be that the influence we exert shall be for good.

At the same time here is room for very great comfort. Many a dear saint has gone to rest without the knowledge of ever having accomplished anything worth the doing, and, doubtless, on their dying beds have mourned that their lives have been lived to so little good purpose; and yet they have set in motion influences that will eventuate in far

greater good than that which has been accomplished, apparently, by many who have been very great in the estimation of others.

A certain very humble and obscure woman, living in the city of London, had a most profligate son. She had carefully instructed him in the ways of righteousness, and confirmed her teaching by a holy life. He ran away from home. She continued to hold him up before God in importunate prayer. She fell asleep in Jesus without seeing her prayers answered. But they were. One day while walking the deck of a slaver in the Indian Ocean, that wayward son was suddenly brought under conviction for sin. He repented, was converted, returned home, and, after some preparation, entered the Gospel ministry, and became, in many respects, the greatest preacher England has ever known. It was John Newton. In his ministry he was, under God, the means of the salvation of Thomas Scott, who afterwards became the great commentator. Thomas Scott was the instrument of the conversion of William Cowper, the poet, who sent the Gospel in song on wings of light and life the world around. Cowper was blessed of God in winning Wilberforce, the great philanthropist, to Jesus Christ. He, in turn, led Leigh Richmond "to the Rock that is higher than we." God only can follow that stream of influence to the end of time. But who will say that it will not be well with that godly mother of John Newton, as in her poverty and obscurity she did what she could, was faithful to her trust, "in

that day when I make up my jewels," (special treasures)?

We ought willingly to "endure hardness as a good soldier of Jesus Christ" (2 Tim. ii, 3), because there will be overwhelming and glorious victory for our side in a little while. The Master came in humiliation, "lowly and riding upon an ass, and upon a colt the foal of an ass." (Matt. xxi, 5.) On this account he was and is rejected by the many. But in a little while he will come riding majestically upon the clouds of heaven "to be admired in all them that believe" (2 Thess. i, 10); and we who are with him in the humiliation shall "be also glorified together." (Rom. viii, 17.) Then shall we "know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. i, 18.) I am sure that however little our rewards shall be in that day, they will be so incomparably greater than any earth can give that if we have any thought at all of the hardships, trials, persecutions and sufferings we endured for his dear sake, we will have a sense of shame that we ever thought them to be such. Then cheer up, brother! Gird thyself anew. The coronation day is near. Thy crown awaits thee. Let "no man take thy crown." (Rev. iii, 11.) Strive lawfully for it, and when the Master comes thou shalt receive it all beautified with jewels that "shall shine as the brightness of the firmament; * * as the stars for ever and ever." (Dan. xii, 3.) "He which testifieth these things saith, Surely I come quickly." Shall not we most heartily respond

"Amen! Even so, come, Lord Jesus"? (Rev. xxii, 20.) For the hope set before us is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered." (Heb. vi, 18-20.)

CHAPTER IX.

THE VALUE OF THE DOCTRINE.

Some inquire "what is gained by believing the Lord may come at any moment?" In general terms I answer: *First*. "All Scripture * * * is profitable;" and, *Second*. It is very clear to candid and careful students of the Word that the Lord attaches very great importance to this truth, else he would not have mentioned it so often; and that he desires to urge the church thereby to greater watchfulness, holiness, and diligence. Here are a few testimonies from prominent postmillennialists upon the value of the doctrine. Hackett, speaking of the early Christians, said: "In such a state of intimate sympathy with an event so habitually present to their thoughts, they derived, they must have derived, their chief incentives to action from the prospect of that future glory; they hold it up to the people of God to encourage them in affliction, to awaken them to fidelity, zeal, and perseverance, and appeal to it to warn the wicked, and impress upon them the necessity of preparation for the revelation of that day." Bishop Merrill acknowledges "that it kindles the fires of devotion and lifts the soul into an atmosphere of warmth and loyalty to Christ and contempt for the world."

Albert Barnes said: "It led them (the early Christians) (1) to desire to be prepared for his coming; (2) to feel that earthly affairs were of little importance, as the scene here was soon to close; (3) to live above the world, and in the desire of the appearing of the Lord Jesus." Trench says: "That powerful motive to holiness and diligence supplied to each generation of the faithful by the possibility of the Lord's return in their time."

But, specifically, let me call attention to a few of the many reasons set forth in the Holy Scriptures that clearly indicate the value of the doctrine. It superinduces—

1. *Watchfulness*.—"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broke through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke xii, 35-40.

2. *Fidelity*.—"For the Son of man is as a man

taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark xiii, 34-37.

3. *Holiness*.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John iii, 2, 3.

4. *Unworldliness*.—"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. xvi, 26, 27.

Two friends, members of the same church, were walking down street, one evening, in New York, when one said to the other, as they came to a theater: "I understand they have a capital play upon the boards of this theater. Let us go in and see it; it is just about time." "No, I don't want to," was the reply. "Why not?" "Because I am a Christian; and the Lord might come while I was in there, and I wouldn't want him to find me in such a place." There is surely nothing that will so certainly sepa-

rate a man from all worldliness as a belief in the imminency of the Lord's return.

5. *Patience.*—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James v, 7, 8.

6. *Faithfulness in Testimony.*—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. iv, 1, 2.) "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Peter v, 2-4

7. *Comfort in Sorrow.*—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ will rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 13-18.

8. *Readiness for the Change.*—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. xxv, 1-13.

9. *Hope*.—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii, 13.

10. *It is Associated with the Final Triumph*.—"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Thess. i, 10.

In the parable of the ten virgins (Matt. xxv, 1-3), as elsewhere in the Word of God, the church is represented as betrothed to Jesus Christ. When he comes it will be to receive his bride, that the marriage may be consummated (Rev. xix, 5-9). What is the church's position in view of these facts? Is it not to keep herself in his love? A young lady is betrothed to a young man. He bids her good-bye, telling her he is going to build her a home, and, when completed, will return to take her to himself, but he cannot tell just when it will be. If she really loves him, she certainly will not immediately begin to flirt, and keep company with the enemies of her lover. No! she will most surely keep herself aloof from all such. Her thoughts will be almost wholly with the absent one. She will not lie down to the rest of the night but that her last thought will be of him. Her first thought upon awaking will be one of desire and expectation—will he come this day? She will not hear a locomotive whistle, in the direction he went without wondering—can he be on that train? Her's will be a constant state of expectation, and, as a consequence, her's will be a continued

state of readiness. Our Lord has gone to prepare a mansion for his espoused bride. He said of his return: "But of that day and that hour knoweth no man (Mark xiii, 32); but keep yourself in my love; keep your loins' girded'; keep your 'lamps trimmed and burning'; and, 'watch for me as those who wait for the morning,' " were his parting words to the church. If the espoused one truly loves her absent lord, will she, can she, walk arm in arm with his enemies? Will she, can she, be indifferent to the fact of his absence? Will she not hold herself aloof from the entangling alliances of the world? Will she not long for his return? Will she not labor with all diligence, if thereby she may hasten his return? Surely with girded loins and trimmed lamps, with diligence and watchfulness, she will be praying, even as he has taught her, "Even so, come! Lord Jesus!"

He will come. He will not tarry. The seas are roaring, the earth is quaking. There are wars and rumors of wars. Amid the red surging tide of battle we hear the shrieks of the wounded, the groans of the dying. The whole creation groaneth and travaileth in pain. Men's hearts are failing them for fear. The cry of the oppressed is entering into the ears of the Lord of Sabaoth. The night has been long, and is so cold and dark. But the "day star" is arising. The morning cometh! Already the flashes of light are climbing the eastern sky. The King, in regal beauty—our Beloved—riding majestically upon the clouds of heaven, with all the royalty of the skies, will soon appear. And then,

O! blissful thought! we will be folded to his bosom,
and borne with heavenly pomp and pageantry into
the palace of light beyond the stars, there to be confessed by him, before the Father and his angels.

Stay not in thy flight, O time!
Delay not thy coming, O Lord!
Soon may the rapture be mine,
Revealed in thine own blessed Word.
O, long and dark is the night;
Stay not, O time! in thy flight.

Come, Lord, and receive thine own;
Earth's quaking, sea's roaring, war's rage:
Tired Nature utters her moan;
We long for the end of the age.
Descend, O Lord! in thy might;
Speed fast, O time! in thy flight.

We long to behold thy face,
Far fairer than all sons' of men;
And see in beauty and grace
That which is beyond mortal ken;
Of glory, bliss and delight;
Stay not, O time! in thy flight.

CHAPTER X.

THE RESURRECTIONS.

"If a man die, shall he live again?" is a very old question, and very few of the sons of men have not echoed it some time or another in their lives. "How are the dead raised up? and with what body do they come?" are questions which, while not so old as the former, are yet quite as frequently recurring. The history of the doctrine is full of interest. Very few have ever doubted that man will live again, but much controversy has raged around the last two questions. The consensus of the Church, and scholarship, favor a literal resurrection of the body. That the Word of God warrants this belief I have no doubt, though not a few in evangelical Christendom dissent. Their dissent, however, is almost wholly predicated of their opinions, philosophy and metaphysics, and should be ignored, because it is a matter purely of revelation. What saith the Word? "Let God be true but every man a liar."

Let us consider, briefly as we may, the fact of a resurrection. The word resurrection means raising—to make stand again. Then, of course, that which is raised is that which has gone down. What is it goes down? the spirit? No! At death it re-

turns to the God who gave it. (See Eccl. xii: 7.) The Soul (Life)? No! At death it, in the case of a saved person, departs to the heaven of rest and felicity (see Phil. i, 23; Luke xxiii, 43; xvi, 22); and, in the case of the unsaved, departs to take its place in the torments of the lost, in hell (see Luke xvi, 22-26). We all know that nothing but the body goes down into the grave. Therefore, that which is raised is the body. If the body is not raised then is there no resurrection, for it is the only thing that goes down into the grave; and it is the sheerest nonsense to talk of any other resurrection.

THE RESURRECTION OF CHRIST.

The very heart of the religion called Christian is the fact of Christ's resurrection from the dead. Apart from this glorious truth, the doctrine of the atonement is without potentiality. The darkest picture this world ever looked upon was Golgotha's awful tragedy. The heavens robed themselves in midnight mourning and bowed to the earth and wept. The rocks in their dumb grief—not nearly so hard as the hearts of unrepentant men—burst, because their Creator was put to death by those whom he came only to save and bless; and the earth itself rocked with convulsive throes. This dark picture possesses warmth and life only as it is viewed in the glowing back ground splendor of his resurrection from the dead.

“For if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are

found false witnesses of God: because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv, 14-20.

Many in so-called orthodox churches are doubting, and some are even denying, that Jesus Christ arose from the dead. This inevitably follows the denial of the doctrine of the resurrection of the body: "For if the dead rise not, then is Christ not raised." 1 Cor. xv, 16. So that he who denies the fact of the resurrection of Christ, makes the cross of none effect, leaves us in our sins, without hope, and dooms us to remediless despair.

In Psalm xvi, 10, it is said: "For thou wilt not leave my soul in hell (*sheol*), neither wilt thou suffer thine Holy One to see corruption." Christ himself said: "Destroy this temple and in three days I will raise it up. * * * * But he spake of the temple of his body." Jno. ii, 19, 21.

Peter, in his sermon on the day of pentecost, said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God

had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Acts ii, 29-32.

What Christ said was in perfect harmony with the prophecy. That the prophecy was fulfilled, and Christ's prediction made good, is what Peter affirms, and the disciples were all witnesses to it.

Peter preached and taught the fact of Christ's resurrection. See Acts ii, 24-32; iii, 15; iv, 10; v, 30; 1 Peter i, 3, 21; iii, 18. The Apostles also; see Acts iv, 2, 33. Paul likewise; see Acts xvii, 18, 32; xxiii, 6; xxiv, 15, 21, and in 1 Cor. xv. In this chapter he says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." 1 Cor. xv, 3-8.

Some of our best authorities on the law of evidence are particular to state that there is no fact of history more clearly proven and established than the resurrection of Jesus Christ from the dead.

THE RESURRECTION OF THE SAINTS.

Having thus clearly established the fact of the resurrection of Christ, let us examine if the sons of men will also arise.

In Psalm xvi: 9, we read: "Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." David rejoiced because the Lord was at his right hand, and he marched right forward into an open grave, with a glad heart, because his faith reached right forward to the resurrection of Christ, as the next verse shows: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm xvi, 10. And he knew that death could not forever hold him in its icy embrace, any more than it could his Lord. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. xii, 2.) What is it that awakes? That which dwells in the dust of the earth. What dwells in the dust of the earth? The bodies of men; nothing else, whatever. Then it is the bodies that are in the dust of the earth that arise—are resurrected.

'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Jno. v, 28, 29.

The resurrection here is of that which is in the

graves; and, since there is nothing in the graves but the bodies of those who are buried, of course none other than a bodily resurrection can be meant.

Jesus Christ was raised by the quickening energy and power of the Holy Spirit (see 1 Peter iii, 18), and we are told in Rom. 8:11 that "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The resurrection of the righteous is here referred to—those who have been "made free from the law of sin and death." By faith they are joined to the risen one in resurrection life, and can no more be dominated by the grave, when he returns, than was he. The contemplation of this glorious fact is what enabled David to say with a glad heart—"my flesh shall also rest in this hope." "If in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept (are sleeping). For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order (Regiment); Christ the firstfruits afterward they that are Christ's, at his coming." 1 Cor xv: 19-23. Here we have a confirmation of the above comments in plainest and most emphatic language. We have this in Phil. iii: 20, 21;—"For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; Who shall change our vile

body (the body of our humiliation) that it may be fashioned like unto his glorious body (the body of his glory) whereby he is able even to subdue all things unto himself." And this in 1 Thess. iv: 16, 17;—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: so shall we ever be with the Lord." We are informed here that one generation of Christians will not go into the grave, but that when Christ returns to raise the sleeping saints, the living ones "shall be caught up together to meet the Lord in the air: and so shall (they) we ever be with the Lord." What is caught up? The living saint, body, soul and spirit: "Changed" as we are taught in 1 Cor. xv: 51-52, "'tis true, to be like raised ones; but, certainly no one believes that the "changed" here means that these living saints are disembodied "in a moment, in the twinkling of an eye" and the body left to rot. No, it is what is changed—"Who shall change our vile body" when the Saviour comes, not destroy or annihilate it. The spirit and soul are not changed in the resurrection or translation—only the body. The body looses its "corruption," "dishonor," "weakness" and "natural body"—Whatever else these terms signify, we know they relate to this sinful, earthly life—and is raised in "incorruption," "glory," "power" and a "spiritual body," to suit the new order of things—the new life. So the

raised ones and "changed" ones are alike in the future state. And, as the bodies of the "changed" ones are not destroyed, so the bodies of the "raised" ones are resurrected.

But what is the body like in this changed and resurrected state? "Beloved, now are we the sons of God, and, it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Jno. iii: 2. Jesus Christ was born into this world under the same laws as other children (Gal. iv: 4). He grew from babyhood to childhood, ladhood, young manhood, and mature young manhood as others grow. When he was thirty-three years old his physical body was nailed to a cross on which it remained until some time after the life had gone out of it, and a spear was thrust into its side. The body was taken down from the cross, prepared for burial according to the custom peculiar to that land and day, and was then laid in the new tomb of Joseph of Arimathæa. Three days after, that same body arose and came forth from the tomb. Mary met him and recognized him. So the two women. They told it to the two disciples. They wouldn't believe their testimony. Then Jesus appeared unto them and "showed them his hands and his side and said, when he saw they were affrighted, "handle me and see; for a spirit hath not flesh and bones, as ye see me have." Luke xxiv:39. "Then were the disciples glad, when they saw the Lord." Jno. xx: 20. Thomas was not present; and, when they told him they had seen the Lord

he said—"Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jno xx: 25. Eight days afterwards the Lord appeared unto them again, "the doors being shut," and Thomas was present. Then saith he to Thomas, reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto him "My Lord and My God" Jno. xx: 27-28. So here we have the very same body, so far as the senses of his followers could discern, that was born of Mary, and there can be no doubt but that it was the same. Prof. Christlieb has said "The glorified body of Christ was not altered as regards its fundamental components. It was the same body, with the marks of the nails and the wound in the side, but in a new spiritual form of existence, and therefore standing under other laws." For forty days Jesus moved around the country, talking, eating and living apparently just as before his crucifixion, except that he could not be stopped in his movements by closed doors, and seems not to have been seen by any save his followers. One day in company with his disciples, he was walking on the slope of Olivet near unto Bethany, when all at once he was taken up; and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, (evidently Moses and Elijah who were with him on

the Mount of Transfiguration, the first of whom was disposed of bodily by the angel of the Lord, the other was taken up by a whirlwind, bodily into heaven. Is it not significant that they were in the transfiguration scene, and are now here upon the Mount of Ascension?) Which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i: 9-11. They saw the physical body of Jesus, of flesh and bones, the very same that was born of Mary, ascend into heaven. They could not have seen a spirit with their natural eyes. Now, "This same Jesus which is taken from you into heaven, shall *so come in like manner*, as ye have *seen him* go into heaven." That is, when he comes back it will be with the very same bodily presence—to be seen with the natural eye of a believer—as he was seen in the ascension. He will return with the very same body born of Mary, developed to perfect manhood, crucified, buried, raised, that sojourned with the disciples for forty days, and then was taken up into heaven in their sight. Now, "our vile body" shall "be fashioned like unto his glorious body." "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." We, too, shall have bodies of flesh and bones, even the same that were born of our mother, or else these Scriptures are not true. But, say some, his glorified body had not yet been assumed; but when he comes back he will then have it. What

right has any one to say so, when God's Word says explicitly: "This same Jesus * * * shall so come in like manner." Jesus Christ had his glorified body before he left the earth. He is coming in glory, and since he is coming as he went, he must have been glorified before his ascension from the Mount of Olives. When Mary Magdalene stood face to face with the risen Lord she was about to take hold of him, when he said unto her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend (present tense) unto my Father, and your Father; and to my God and your God."—John xx: 17. A little while after, while she was yet going, with the other Mary, with the message to the disciples, "Behold, Jesus met them, saying, All hail! and they came and *held him* (took hold R. V.) by the feet, and worshiped him."—Matt. xxviii: 9. In the one case he wouldn't let Mary Magdalene touch him, for he had not yet been glorified. In the other, they held him by the feet, and he received their worship. During the time that elapsed between the two circumstances, he must have ascended and been glorified. This is made all the more certain, when we remember that he told Mary Magdalene to say unto the brethren, "I ascend." This could not have referred to the Olivet ascension forty days later, because there was no need of sending such a message by the Magdalene, as this event was not imminent, and he was to be with the disciples again and again, before that would transpire. The language, "I

ascend," indicates imminency; and when the above facts are considered, it is very plain that the Lord ascended to his Father, was glorified and returned.

But it is further objected, do not the Scriptures say, "That flesh and blood cannot inherit the kingdom of God." Yes, but they do not say flesh and blood cannot inherit the kingdom of heaven. The kingdom of God "cometh not with observation," it is "within you." (Luke xvii: 21.) "It is righteousness and peace and joy in the Holy Ghost." (Rom. xiv: 17.) The kingdom of heaven is the everlasting kingdom, that disciples, who have already received the kingdom of God—born from above—so ardently long after, when they pray "Thy Kingdom come, Thy will be done on earth as it is in heaven."

The redemptive work, accomplished by our Lord in the shedding of his own blood, has to do with our deliverance from the guilt, domination and ultimate consequences of sin. The judicial act of God, the Father Almighty, by which we are justified from our sins, is made possible, because of this redemptive work. So also, the regenerating work of the Holy Spirit within us. So also, our final salvation, or deliverance from the "second death." But there is another redemptive work spoken of, which is yet future. In Luke xxi: 28, we are told, "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The things spoken of are those which immediately precede

the personal return of our Lord, at which time the final redemption of the saints take place. We are told to "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption." Eph. iv: 30. And "in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Eph. i: 13, 14. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting the adoption, to wit, the redemption of our body." Rom. viii: 23. We are told here, most explicitly, that this future redemption is of "our body." That the Spirit is given as a seal, to make good the promises of God concerning the resurrection of the bodies of the saints, and is, also God's own earnest, binding pledge, that he will redeem our bodies from the dust of the earth.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

"That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

"Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil:

"Whither the forerunner is for us entered, *even*

Jesus, made a high priest for ever after the order of Melchisedec." Heb. vi: 17-20.

And thus we have God's immutable word, and his interposed self, as assurance and pledge, which are immeasurably better and safer to believe and trust, than the conjectures, and speculations, and opinions of even the wisest of men, that the saints shall be redeemed, in bodily resurrection from the grave, just as certainly as our Elder Brother was. Let those who trust in human philosophy rather than the Word of the Living God, sing of the

"Curtain of that low green tent,
That never outward swings,"

and

"Hopelessly lay their dead away,
And listen to the mournful marble's play;"

But we who trust in the God and Father of our Lord Jesus Christ, know of an "eternal redemption," and can say, "O death, where is thy sting? O grave (death), where is thy victory?" And like David of old, can march forward into an open grave, with a glad heart, because, "Now is Christ risen from the dead, and become the first fruits of them that slept," (are sleeping). I Cor. xv: 20

THE TWO RESURRECTIONS.

Having thus by the Word of the Lord, established first, the resurrection of Christ, and second, the resurrection of the saints, let us now examine

into the matter of the order of the resurrections of the children of men.

The prevailing idea is, that there is to be, in "the end of the world" (age) a simultaneous resurrection, called the "general resurrection," for all dead persons, good and bad, of all times. The Holy Scriptures teach no such doctrine. Let us examine the three texts, those who believe in a simultaneous resurrection rest their belief upon: First, Dan. xii.: 2; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It will be observed that some are raised to everlasting life, and some to shame and everlasting contempt.

Dr. Fregelles has rendered this verse thus:—"Many from among the sleepers of the dust of the earth shall awake. These shall be unto everlasting life, but these (the rest of the sleepers) shall be unto shame and everlasting contempt." If the Word of God elsewhere specifically teaches that both these classes are raised simultaneously, then we may believe that that is what is taught here. If it teaches otherwise, then we must believe it is not taught here. Let this be borne in mind as we advance. There is, however, more reason for believing that not all the dead are raised at the time Michael stands up to deliver those who "are found written in the book," from the fires of the "great tribulation," in this text, than otherwise,—for does it not say "at that time" "*many* out of them that sleep in the dust of the earth shall awake." Has any

one a right to say that "many" means *all*? Do we not know that "many" does not mean *all*? Surely we have no right to interpret this text as teaching a simultaneous resurrection.

Second—Jno. v.: 28-29. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (Judgment). Here we find again two resurrections: one unto life and the other unto judgment. All people, good and bad, who are in their graves, are to be in one or the other of these resurrections. In Dan. xii.: 2 it is said, "Many" who sleep in the "earth dust" shall awake, at the "time" Michael "delivers" those who are "written in the book." It is not said, in Jno. v.: 28-29, that "all that are in the graves shall hear his voice, and come forth" at the "time" indicated in Dan. xii.: 2. But it is said "the *hour* is coming." There is no doubt but this is so. But what is meant by "the hour"? Does it necessarily signify a particular period limited to sixty minutes of time? If the testimony of the Scriptures elsewhere, on this point, supports this view, we will then consent that this is what is taught; but, if they teach otherwise—as we shall presently show they do—then we know that this is not what is meant. In verse twenty-five the same word signifies all the time between then and the end of the age; and the "hour" is already about eighteen hundred and fifty years long.

Third—Acts xxiv.: 15. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Here we have again the two resurrections, one of the just, the other of the unjust. The expression "a resurrection of the dead, both of the just and the unjust," does not imply that there is but one resurrection, as some affirm; but there is one for the just and one for the unjust. Just as in Jno. v.: 28-29, at a point of time in the future some will "come forth" unto life, and at another point of time some will "come forth" unto judgment; and in Dan. xii.; 2 those who awake at the time Michael stands up shall be unto everlasting life, and the rest, at some subsequent period, shall be to "shame and everlasting contempt."

That this is the correct interpretation to place upon these points, in these texts, we are well satisfied the following passages clearly demonstrate: I Cor. xv.: 23. "But every man in his own order; (Regiment). Christ, the first fruits; afterward they that are Christ's at his coming." The time that Michael stands up to deliver those that are written in the book, and the "coming" of Christ are contemporaneous. So the "many" who awake, when Michael stands up, "unto everlasting life," are the same who arise at the time of Christ's coming—"they that are Christ's,"—those that "come forth" "unto the resurrection of life,"—the resurrection of the just. Read what Paul wrote in Phil. iii.: 7-11. He expresses himself in most intense language, as giving up everything; as fel-

lowshipping Jesus Christ in his sufferings, and being made conformable unto his death. For what reason? "If by any means I might attain unto the resurrection of (from R. V.) the dead." Now, if we are all going to rise anyhow, at the same time, why should Paul be so wonderfully exercised about rising from the dead? The only satisfactory answer that can be given is he wanted to awake at the time Michael shall stand up, because that awaking will be unto everlasting life. He wanted to come forth unto life, to attain unto the "resurrection of the just," because he knew that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx:6. The scholars tell us that the preposition *ek* occurs in Phil. iii.: 11, in a duplicate form, in all the oldest manuscripts. This fact will justify this reading, viz.: If by any means I might attain unto the out resurrection from among the dead. This gives additional significance to the Apostle's intense language.

At the present time there are about 25,000 Jews in Palestine. 20,000 of these are in Jerusalem. One-half, at least, of these Jews in Jerusalem are aged. They are not there to possess the land, as that will not take place until Michael stands up, because "blindness in part is happened to Israel until the fullness of the Gentiles be come in." Rom. xii.: 25. "And Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." Luke xxi.: 24. There is a tradition among them to the effect, that the first resurrection is to

take place in the valley of Jehosaphat. Therefore they go there that they may die and be buried in this valley, in order that they may have part in the first resurrection. There are literally hundreds of thousands of Jews buried along the sides of this valley. This is no proof of the fact of the two resurrections; but is it not strikingly significant?

In I. Thes. iv.: 16, it is said, "The Lord himself shall descend from heaven with a shout, and the voice of the archangel (Michael standing up) and with the trump of God: and the dead in Christ shall rise first." It will be observed here that the saints are raised when the Lord comes (see also I. Cor., xv.: 23; Phil. iii.: 20-21; I. John iii.: 2, etc., etc.) It will also be observed that they are raised "first." Let it here be remarked that in no case does the Bible speak of the resurrection of any one but the saints at the time Michael stands up—when Christ comes. So in this passage, there is no mention of any one being raised but the saints. This argument is cumulative, and in Revelations twentieth chapter, we have the explicit and most satisfactory confirmation of its Scripturalness. In the nineteenth chapter we have the marriage supper of the Lamb (verses 5-9) and the destruction of the antichrist and his armies. Of course the marriage supper takes place after "his wife hath made herself ready." "The bride, the Lamb's wife," is the church. The resurrection of the saints, is the wife making "herself ready." In other words, the marriage supper takes place subsequent to the "first resurrection." When the antichrist and his

armies have been destroyed, which is after the marriage of the Lamb, satan is bound and cast into the bottomless pit, there to be kept a thousand years. After this, "I saw thrones, and they" (the saints—"do you not know the saints shall judge the world." I. Cor., vi.: 2. This is the judgment of the world nations of Matt. xxv.: 31-46, at "the day of the Lord." See also I. Thess. v.: 1-6; II. Thess. i.: 7-9, etc., etc.) sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands: (The martyrs appear here to have the preeminence) and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx.: 4-6.) Can anything possibly be more explicit? "The rest of the dead lived not again until the thousand years were finished."

Thus does God tell us plainly that one thousand years, and a little more, will elapse between the resurrection of the just, and the resurrection of the unjust. The saints are to be raised some little time prior to the binding of satan. They are raised at the beginning of the great tribulation, and satan is bound at the close of the great tribu-

lation. Then at the end of the thousand years satan is to be let loose "to deceive the nations, which are in the four quarters of the earth, Gog, and Magog,"—Rev. xx: 8. So the time of the great tribulation, and the time satan is deceiving these nations must be added to the thousand years of time that must elapse between the raising of the righteous and wicked dead. It is the time between the coming of Christ for his saints, and the great white throne judgment.

After satan is cast into the lake of fire the wicked dead are raised, the great white throne judgment takes place, "and whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx: 15. There is not the slightest reference to any persons being present at this judgment, save the wicked dead. The saints that are in their graves when the Lord came, more than one thousand years previous, are raised; the living saints are changed, and together they will be caught up to meet the Lord in the air, to be forever with the Lord. (See I. Thess. iv: 16, 17.) So the saints will not be in the white throne judgment. This will be an awakening "unto shame and everlasting contempt." A coming forth "unto the resurrection of judgment." A resurrection of the unjust. And thus we see there is no simultaneous resurrection of all the good and bad, but two distinct resurrections, removed from each other, by more than one thousand years of time; during which many of the most thrilling events of prophecy

will transpire, in the midst of which the saints raised and translated will figure most conspicuously. God grant that all who read these pages may have the very great blessing, if they shall go down into the grave, of having part in the first resurrection.*

In the oldest symbol, which dates back to the second century, the Apostles' Creed, we find, "I believe in the resurrection of the body." But both in the early Greek and Latin forms the word is more explicit, "I believe in the resurrection of the flesh." And this is the meaning which the English reading historically possesses.

"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, which in continuance were fashioned, when as yet there was none of them" (Psa. cxxxix: 15, 16).

Upon which Bishop Pearson comments: "Thus every particle in our bodies, every dust and atom which belongeth to us, is

* I have, in the above, treated the case with reference to the two resurrections, because, in the texts examined, they stand over against each other in contrast. There is a third resurrection, viz.: That of Israel, which takes place at the coming of the Lord, with his saints, at the close of the great tribulation. As it is my intention to write a chapter on Israel's earthly inheritance, in which I will indicate the Scriptural teaching concerning Israel's resurrection, I have thought best not to say anything about it here.—*L. W. M.*

clearly known to him that made us. . . . He which numbereth the sands of the sea, knoweth all the scattered bones, seeth into all the graves and tombs, . . . knoweth what dust belongeth to each body, what body to each soul. . . . So doth he also see and know all ways and means by which these scattered parts should be united. . . . Though the parts of the body of man be dissolved, yet they perish not; they lose not their own entity when they part with their relation to humanity; they are laid up in the secret places and lodged in the chambers of nature, and it is no more a contradiction that they should become the parts of the same body of man to which they did belong, than that after his death they should become the parts of any other body, as we see they do."

Calvin says: "It is a difficult thing to be believed, that bodies after having been consumed by corruption, shall . . . be raised again. . . . To enable faith to surmount so great an obstacle, the Scripture supplies us with two assistances; one consists in the similitude of Christ, the other in the omnipotence of God." "Nothing is more improbable than that our body, 'in which we bear about the dying of the Lord Jesus' (II Cor. iv: 10), should be deprived of a resurrection similar to his." Moreover, "that those bodies which God has dedicated as temples for himself should sink into corruption without any hope of resurrection, would be absurd in the extreme."

Richard Watson says: "That the same body which was laid in the grave shall arise out of it, is the manifest doctrine of the Scriptures." "It is always exhibited as a miraculous work, . . . by the power of Christ. Thus, our Lord was raised in the same body in which he died, and his resurrection is constantly held forth as the model of ours."

Bates says: "The soul and body are the essential parts of man. . . . Good actions are designed by the counsel and resolution of the spirit, but performed by the ministry of the flesh. Every grace expresses itself in visible actions by the body. In the sorrows of repentance it supplies tears, in fastings its appetites are restrained, in thanksgivings the tongue breaks forth into the joyful praises of God. All the victories over sensible pleasure and pain are obtained by the soul in conjunction with the body. Now it is the most becoming the Divine goodness not to deal so differently, that the soul should be everlastingly happy, and the body lost in forgetfulness; the one glorified in heaven, the other remain in the dust. From their first setting out in the world to the grave they ran the same race, and shall enjoy the same reward. Here the body is the consort of the soul in obedience and sufferings, hereafter in fruition."

Dr. Charles Hodge says: "1st. The body of the resurrection will be as strictly identical with the body of death, as the body of death is with the body of birth. 2d. Each soul will

have an indubitable, intuitive consciousness that its new body is identical with the old."

Dr. J. Harris says: "'Ye do err,' said Christ to the Sadducees, 'not knowing the Scriptures, nor the power of God.' Here, first, he dismisses the question of its possibility by placing it at once in the hands of Omnipotence. Secondly, he places around the doctrine a guard of Divine declarations. And, thirdly, . . . 'he is their God;' and . . . [as] the restoration of their bodies is essential to the integrity of their nature, . . . his faithfulness is pledged to restore them. Besides, he is the God of the *living*. But a constituent part of the nature is held in captivity by death; then, . . . he must effect the redemption of the body. . . . Agreeably to this declaration, the Saviour elsewhere affirms: 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day' (John vi: 39). He holds himself responsible, therefore, for the reproduction of the bodies of all his people: . . . and, of all that he holds in trust, he declares that he will lose, not merely not one but 'nothing'—not a fraction—not a particle essential to one of the bodies of his saints."

Canon Liddon says: "The resurrection is no eccentric or gratuitous miracle, but the restoration to man of that completeness of identity which is impaired by death. If man's body did not rise, his moral history would

have changed its conditions and character. The disembodied spirit might repudiate the weakness or excesses of the companion with which it had finally parted company. In point of fact, all men are to rise again with their bodies, and to give account of their own works. The complex being which acted here is to be judge hereafter."

Bishop Martensen says: "That way of viewing the subject which makes the relation between soul and body a matter of indifference to both, or which considers the body merely the prison house of the soul—a garment which the soul must long to lay aside in order to obtain true freedom— . . . mistakes *the idea of man* as the point of union for spirit and nature. . . . In reality, it is only the mortal and transitory body which clogs the soul, not the body according to the true conception of it. A state in which the soul is separated from the body could not be an absolutely perfect state for the soul." Again: "The positive immortality of the individual, his eternal and blessed life, begins with regeneration, and continues thenceforward beyond the grave. But as the idea of individual blessedness coincides with man's perfect manumission to that ideal of which corporeity forms an essential part, it follows that eternal life includes the resurrection of the body or the flesh. Positive immortality has its pattern and the foundation of its activity in Christ; and as Christ rose from the dead with a glorified body, the first-

born among many brethren, so all who believe in him shall rise again with a spiritual body, *i. e.*, with a body which shall perfectly answer to its true ideal as the temple of the Holy Ghost. 'It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body' (I Cor. xv: 42-44); 'For we know if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens'" (II Cor. v: 1).

The two great physical objections to the resurrection of the body are: 1. *That the particles of the body are constantly changing*; to which Richard Watson replies, that this "affects not the doctrine of Scripture, which is that the body which is laid in the grave shall be raised up." And, 2. *That the same particle of matter has doubtless formed a part, in succession, of many bodies.*

To this Watson answers: "To suppose that [God] cannot prevent this, is to deny his power; to suppose him inattentive to it, is to suppose him indifferent to his own designs; and to assume that he employs care to prevent it, is to assume nothing greater . . . [than] many instances of control which are always occurring." To which may be added the reflection that however often any given particles may be transmuted, it would be possible to the Divine care that none of them

should be found in more than one body at the exact moment of death.

Dr. A. A. Hodge states and argues the question thus: "By a ceaseless process of the assimilation of new material and excretion of the old, the particles composing our bodies are ceaselessly changing from birth to death, effecting, as it is computed, a change in every atom of the entire structure every seven years. . . . The body from youth to age is universally subject to vast changes in size, form, expression, condition, and many times to total change of constituent particles. All this is certain; but it is none the less certain that through all these changes the man possesses identically the same person. . . . This proves that neither the identity of the body of the same man from youth to age, nor the identity of our present with our resurrection bodies, consists in sameness of particles." Again: "The same particles have formed, at different times, part of the bodies of myriads of men." But, "just as God has revealed to us through consciousness that our bodies are identical from infancy to age, he has, with equal certainty and reasonableness, revealed to us in his inspired word that our bodies, raised in glory, are identical with our bodies sown in dishonor, although their constituent particles may have been scattered to the ends of the earth."

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Isa. xxvi: 19.

Dr. Nathaniel West puts the case thus :

WHAT IS IT THAT RISES ?

This respects the *nature* of the resurrection body; of what substance and qualities it is. And,

1. It is the *same body* that was laid in the grave; that which once lived, died, and now lives again; that which belongs to the proper personality of the individual. So our Lord spake when appearing as the risen One to John, "I am he that liveth and was dead, and behold, I am alive for evermore." Rev. i: 18. So to the eleven, "Behold, it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." Luke xxiv: 39. So in the case of Lazarus, "He that was dead came forth, bound hand and foot with grave-clothes." John xi: 44. The Scripture doctrine is explicit. What "comes forth" in the resurrection is what is laid down "in the graves" (John v: 28, 29); "this body" that is destroyed (Job xix: 26); "my flesh" that rests in hope (Psa. xvi: 9; Acts ii: 26); "this mortal" that puts on immortality, and "this corruptible" that puts on incorruption; "it" that was sown; "it" that is raised; "that which" is natural (I Cor. xv: 35-54); "your natural bodies" (Rom. viii: 11); "our vile body" (Phil. iii: 21). Just as the "many bodies" of the Old Testament saints that slept "arose" when they heard the "voice" from the cross, "and came out of the graves after his resurrection, and went into the holy city, and appeared to many" (Matt. xxvii:

50-53). That "raised" is what is "planted," even as the "corn of wheat" (John xii : 24), and the "bare grain" (I Cor. xv : 37), that is "not quickened except it die." Otherwise, there is no force in the term *Ana-stasis*, nor in the words "sleep" and "wake."

2. It is a *different body* from what was laid in the grave. It is not "flesh and blood," which "cannot inherit the kingdom" (I Cor. xv : 50), though it may be "flesh and bones" as the Saviour had (Luke xxiv : 39), yet glorified. What is laid in the grave is not "that body that shall be" (I Cor. xv : 37), even as the grain of wheat, sown in the soil, is not the grain that is found in the harvest ear. And yet it is the same wheat—the same yet different—the same in substance and form, although, if great change has passed upon it by any means, it is vastly different in quality. "So also is the resurrection;" even like old and battered coin cast in a new mold, bearing a new impress or stamp. There is a true material structure to the resurrection body, and an *identity* which compels the recognition of the personality though differenced from its former self. We shall know each other in the future age (I Thess. ii : 19-20; Matt. xvii : 3). That identity does not consist in a mechanical reproduction of the same material particles laid in the grave, but in the continuous unity, proper form and personality, and visible tangible corporeity of the individual existence which death cannot destroy and the resurrec-

tion can only glorify. This view of identity is already proved from the total displacement of the material particles of the human body in regular septennial periods, even during life. And yet "*it*" is "*it*" forever; the same in substance and in form, though different in attribute or quality, because regenerated, changed, recreated, transfigured; no longer "natural" but "spiritual," that is, adapted to spiritual uses; matter spiritualized (I Cor. xv: 45). A body, "*metaschematized*" (Phil. iii: 21), "*metamorphosized*" (II Cor. iii: 18), "immortal," "incorruptible," and, though material, yet raised in "power" and "glory," "angel-like" and "Christ-like," eternally. "It bears the image of the heavenly" (I Cor. xv: 49). The re-incorporation of the disembodied soul in its old temple raised again, is a necessity from the words, "*Ye must be born again*" (John iii: 3), and from the words, "*Your bodies are the temples of the Holy Ghost*" (I Cor. vi: 19). From death to life is the law for the body as well as the soul, since the whole personality lies under the penalty and curse. A regenerate soul in an unregenerate body the believer is now, and "groans being burdened" (II Cor. v: 4), crying out, "O wretched man" (Rom. vii: 24), and longing for the coming of Christ and "the redemption of the body" (Rom. viii: 23), in order to his perfect freedom from carnality and sin, and his perfect likeness to his Lord. He who has not learned to sigh for the day of his resurrection is yet a babe in the school of Christ.

CHAPTER XI.

THE JUDGMENTS.

God has stamped his creation with an intelligent purpose. Man as a sentient being, is a free moral agent. Justice is inexorable in her demands ; she knows no element of mercy. "Whatsoever a man soweth, that shall he also reap." He may be sure his sins will find him out. The crooked places will be made straight, and rough places smooth. The wrongs of earth will be righted. God will most surely vindicate himself. There are, however, numerous very singular and erroneous notions entertained by many people in the church, respecting the character and order of God's judgments, the most conspicuous of which is that of a general judgment ; a time when all good and bad people, from Adam down to the last man, are to be brought before the Great Judge, in the same place, to receive their just deserts. The Bible teaches no such thing, but something quite different, as we shall see.

There are four great and distinct judgments indicated, specifically, in the sacred Scriptures. First, the

JUDGMENT OF BELIEVERS FOR THEIR SINS.

This took place at the cross, and is therefore over past. In II. Cor. 5: 21 it is said, "For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God, in him." In Rom. x: 4, "For Christ *is* the end of the law for righteousness to every one that believeth." Every demand of the law to the last particular, was just as completely satisfied in the offering that Christ made of himself for sins, in the case of every guilty, repentant, believing sinner, as though the sinner himself should die eternally. "The Lord hath laid on him (Christ) the iniquity of us all." Isa. liii: 6. "Who his own self bare our sins in his own body on the tree." I Peter, ii: 24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Peter, iii: 18. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Heb. x: 12. Because Christ was thus judged, notwithstanding the law says, "The wages of sin is death," and "the soul that sinneth, it shall die," it is possible for God to "be just and the justifier of him which believeth in Jesus." Rom. iii: 26. So the sin's question, so far as the believer is concerned, was forever settled, judicially, in Christ dying to redeem us from the curse of the law. (See Gal. iii: 13.) The Master himself said, "Verily, verily, I say unto you, he that heareth

my word, and believeth on him that sent me, hath everlasting life, and shall not come into the condemnation (Judgment), but is passed from death unto life" (literally out of death into life.) Jno. v : 24. Here is the explicit statement made that the believer *shall not* come into judgment. Surely God would not—could not—dishonor the redemptive work of his Son, so much as to call a poor repentant, believing soul into judgment for that for which his Son Jesus Christ had already been judged. We may be very, very sure, he never will do such a thing, for has he not said, in order that we may have no doubt in regard to this matter: "As far as the east is from the west, so far hath he removed our transgressions from us." Psa. cliii : 12. "And thou wilt cast all their sins into the depths of the sea." Micah vii : 19; and "for thou hast cast all my sins behind thy back." Isa. xxxviii : 17; and "I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins." Isa. xlv : 22, "and I will forgive their iniquity, and I will remember their sins no more." Jer. xxxi : 34.

But, what if a man sin after he has been justified? Well, "if any man sin, we have an advocate with the Father, Jesus Christ the Righteous."—I. Jno. ii : 1. But is there nothing for him to do if he commit sin? Yes, he is to repent of the sin, confess it, and ask forgiveness for it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is for every child of God to rejoice that

the sins question has been for them forever settled, and by watchfulness, prayerfulness, and constant reliance upon God's grace, avoid all forms—the very appearance of sin, and keep themselves “unspotted from the world.”

Second, the

JUDGMENT OF BELIEVERS FOR THEIR WORKS.

This judgment will take place at the coming of the Lord—the end of the age. II. Cor. v: 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. The pronoun “we” occurs twenty-six times in this chapter, and in each instance means the saints. The “we” in this verse, therefore, are they who “have a building of God, an house not made with hands, eternal in the heavens.”—(Verse 1). Who have received the earnest of the Spirit.—(Verse 5). Who “walk by faith and not by sight.”—(Verse 7). Who “labor, that, whether present or absent, we may be accepted of him.”—(Verse 9). These are they mentioned in the tenth verse, and the only ones who are mentioned. In I. Cor. iv: 5, we are told that this judgment takes place at the coming of the Lord. “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts and then shall every (each, R. V.) man have praises of God,” The Apostle is here speaking of the responsibilities of stewardship and warning them against judging one another, or

himself, but to let such matters alone until the Lord come, and then each of them, as "good stewards of the manifold grace," shall "have praises of God." The ungodly will never have praises of God. I. Cor. iii: 11-15. "For other foundations can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Any service rendered, by a disciple, in the name of Jesus Christ, with an eye single to the glory of God, is "gold, silver, precious stones," for which an hundred fold of good things shall be the reward. But if the disciple shall render service, no matter though it may be in the interest of the church of God, if there should be even the least element of selfishness in it, it will be "wood, hay and stubble," and "shall be burned, but he shall be saved; yet so as by fire." The question of his salvation is not the thing passed upon; only his works are judged. And thus we see how the Christian is judged at the coming of the Lord.

Third, the

JUDGMENT OF THE NATIONS.

This judgment takes place at "the day of

the Lord." At the close of this dispensation—the end of the age—satan is hurled from the place of accusation into the earth, and his wrath will be very great, for he "knows that he hath but a short time." Christ appears to raise the sleeping, and translate the living saints, and he disappears with his bride, to save her from the fires of the *tribulum*. At the close of the "short time," of the tribulation, Christ returns with the saints—his bride—to judge the nations and destroy the man of sin. This stupendous and startling event is called "the day of the Lord," and sometimes "the revelation of the Lord," and "the appearing of the Lord," in contra-distinction from the "coming of the Lord." The coming of the Lord, for the saints, is mentioned in I. Thess. iv: 13-18, and some of the remarkable events incidental thereto, such as the resurrection of the righteous, and translation of the living saints, are described. In the fifth chapter we have "the day of the Lord" described in the following very graphic language:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. The foregoing agrees with the following: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." (II. Thess. i: 7-10.)

The judgment spoken of in these passages is of ungodly persons only, and corresponds with the judgment in Matt. xxv: 31-46, and Rev. xix: 10-21. It will also be observed that it is subsequent to the rapture of the saints. The judgment of Matt. xxv: 31-46, is after the marriage supper of the Lamb and the apportionment of the rewards. (See Matt. xxv: 1-30.) The judgment of I. Thess. v: 1-3, is subsequent to the resurrection of the sleeping, and translation of the living saints. (See Thess. iv: 13-18.) The judgment of II. Thess. i: 7-10, is at the revelation of the Lord with his saints to be glorified in them. The judgment of Rev. xix: 10-21, follows the marriage supper of the Lamb. (Rev. xix: 5-9.) The "Faithful and True" is the "King of Kings, and Lord of Lords." They that follow him on white horses are the saints and angels—"the armies which were in heaven." This agrees with Dan. vii: 22—"Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom." "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all: and to convince all that are ungodly

among them of all their ungodly deeds, which they have ungodly committed, and all of their hard speeches which ungodly sinners have spoken against him." (Jude 14: 15.) For, says the Spirit by Paul, "Do ye not know that the saints shall judge the world?" I. Cor. vi: 2. It should also be noticed that there is not the slightest mention of any wicked dead being raised in connection with these startling and thrilling scenes, but only the living, who are saying, "Peace and safety," are here. So it will be observed that the saints are associated with Christ in the judgment of the wicked that are here upon the earth, when he returns to cut the work "short in righteousness," and set up his kingdom

But, say some, how about the sheep and the goats (*kios*) judgment in Matt. xxv: 31-46? Does this not teach a general judgment? How can it, when the righteous were judged for their sins at the cross and for their works at the coming of the Lord, both of which judgments are already over past? The first thirteen verses of this chapter present the marriage supper of the Lamb. The next seventeen, the judgment for works. And now, subsequently to these events, is the judgment of the nations—the living wicked. But let us examine the text itself.

"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations (not dead or resurrected persons); and he shall separate them (the

nations) as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand (some of these nations) but the goats on the left" (the rest of the nations). Here is a judgment to which the "nations" as such, are gathered. The Jews are not among these nations. God has said: "Lo, the people shall dwell alone and shall not be reckoned among the nations." Numb. 23:9. They have been scattered over the face of the earth, but they have lost none of their distinguishing characteristics as a people. Further proof of this is found in the fact that, when the "sheep" nations are rewarded they inquire why rewards are dispensed unto them? and the King replies: "Inasmuch as ye have done it unto one of the least of these, my *brethren*, ye have done it unto me."—(Verse 40). A general judgment places all good persons, who have ever lived, on the right hand of the Judge, and all bad on the left. But it is not thus, for here is a third class, "My brethren;" so we have three classes, viz: sheep, goats and brethren, which of course upsets the "general judgment" idea completely. "My brethren" refers to our Lord's kindred after the flesh, the Jews. Of course the saints are his brethren also, see Matt. 12:50. But He is not referring to the saints in this case, as we shall soon plainly see.

It is extremely absurd to say that the brethren mentioned here are the sheep. If this were so, in order to make sense of the text, it would have to read: Inasmuch as ye have done it unto yourselves ye have done it unto me, which would be nonsense.

So the Jews are not among the nations in this awful scene. God says they are not to be numbered among the nations, and they stand separate from the sheep and the goats.

The church is not among the sheep and goats either. As we have before noted, the church has already been raised and translated; the marriage supper of the Lamb has taken place, and the saints have been judged for their works and rewarded accordingly, and are now here with their King to judge the world nations. Beside, the church belongs no more to the nations than does Israel. Jesus Christ "came unto his own, and his own received him not." (John 1:11) but God said, "I will call them my people, which were not my people." Rom. ix:25. And hence "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Acts xv:14. The saints were separated from the world nations when they became fellow citizens "of the household of God" Eph. 2:19 (see II. Cor. 6:17). "For our citizenship is in heaven," Phil. 3:20.

No, this is not a general, but special judgment. When satan is cast down from the place of accusation, into the earth, his wrath will be very great against the Jews. The Jews have not been converted in any large numbers; but there have been a few of them witnessing for Jesus in all times of the church's history. It is estimated that 1,500 of these people profess faith in Christ annually. In their prosperity they always forgot God (just so the Gentiles also). In adversity and amid

great persecutions they always repented and set their faces to seek the Lord. In this time of satan's great wrath against them they will seek the Lord, and receive the testimony of Jesus from their brethren, and accept Christ as their Messiah. During the time of this great tribulation, the nations that persecute the Jewish messengers, as Russia is doing to-day, are the goats. Those that show them kindness, as the United States and England are now doing, are the sheep. The goat nations are cast into hell. The sheep nations are admitted into the "kingdom prepared for you *from* the foundation of the world." This is not heaven. The heavenly kingdom was prepared before the foundation of the world. This kingdom is the kingdom of a thousand years' duration, the time satan is bound, and in the bottomless pit. These nations that during the time of the great tribulation, visited the Lord's brethren, the Jews, when they were sick and in prison, took them in when strangers, fed them when they were hungry, gave them water when they were thirsty, and clothed them when naked, are permitted *on this account*, "to inherit the kingdom prepared for you from the foundation of the world." No one but a Unitarian believes anybody will inherit the "heavenly kingdom" for any such reason. They live here on the earth during the thousand years, during which time there is no death, and they multiply until "the number of whom is as the sands of the sea ;" and then, when satan is let loose again, these are the nations which are in the four quarters of the

earth "Gog and Magog," which he deceives, and leads up against "the camp of the saints * * * * * and the beloved city, and fire comes down from God out of heaven, and devours them." (See Rev. 20:8-9) So that instead of being saved in heaven they ultimately perish in hell, unless some of them shall be saved during the millennium, as is quite likely. It will be observed, by a careful student of the passages cited under this head, that there is a twofold judgment at the day of the Lord, a judgment of nations, as such, and a judgment of individuals. There is good reason for believing that many Gentiles will be saved as well as the Jews during the great tribulation, as a result of the faithful testimony of the Jewish messengers. These are "the righteous," among the sheep nations, who enter "into life eternal," and the "other Sheep have I which are not of this fold." (Jno. 10: 16) Of course none can enter life eternal on account of any work of charity or benevolence, but only "by the new and living way," through the blood of Christ (see Rev. 7:14,15;12:11.)

THE JUDGMENT OF THE GREAT WHITE THRONE.

After the nations, Gog and Magog, are destroyed and satan is cast into the lake, which burneth with fire and brimstone, which events are more than one thousand years subsequent to the raising of the righteous saints---the first resurrection---and their judgment for works; the wicked dead are raised and judged for their works, and cast into the lake of fire also.

“ And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened. which is *the Book of Life* : and the dead were judged out of those things which were written in the books, according to their works.

“ And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works.

“ And death and hell were cast into the lake of fire. This is the second death.

“ And whosoever was not found written in the book of life was cast into the lake of fire.”—Rev. 20: 12-15.

In Matt. 25:31-46, there is not the slightest reference to any dead persons being raised; only living people are upon the scene. Here it will be observed that no living persons are upon the scene of the great white throne judgment, but the raised ones only. In the Acts, 10:42, we are told that Jesus Christ “was ordained of God to be the judge of the quick (the living) and dead.” In II. Tim. 4: 1 we are also informed that he “shall judge the quick (living) and the dead at his appearing and his kingdom.” The living shall be judged at—or by—his appearing, the day of the Lord, and the dead, at—or by—his kingdom—his everlasting kingdom; when all things shall be put under him, and he shall reign from the rivers unto the ends of the earth.

It will also be observed that only those who

are cast into the lake of fire are in the great white throne judgment. No reference whatever is made to the righteous being present in these thrilling and terrible scenes. If they were here, surely mention would be made of the fact. No, the righteous have had their glorified bodies for more than one thousand years, and have been reigning with their all-glorious Lord ; and after this closing chapter of the history of sin and satan, are to dwell with him in endless felicity.

CHAPTER XII.

THE DEVIL.

There is no one fact of Scripture that satan has so effectually obscured and darkened, as the truth concerning himself. The unbelieving are blinded by him, and the great body of believers are ignorant of his devices. Christians, pretty generally, disbelieve in his personality; have few, if any, clearly defined views of his character; little knowledge of his fate; and usually, he is considered to be a sort of huge joke. He is called the "Old Harry," "Old Scratch," "Old Nick," etc., etc., and wherever reference is made to him in a public meeting, such mention is almost always sure to provoke smiles and laughter. But he is no joke. He is a vicious, tireless, inexorable monster, against whom all the sons of men unitedly have not power sufficient to successfully contend; and before whose fierce wrath the strongest must fall, unless reliance is placed on the Arm made bare in our behalf.

HIS ORIGIN.

The popular notion concerning satan's origin is, that he was a pure and holy being at one time,

who served in the presence of God, but being possessed with a desire to rule he rebelled against the authority of God and the Government of Heaven, and was, because of such rebellion, hurled from the battlements of glory into the earth, and has ever since been the beastly monster that he is. Such notion is Miltonic. The Scriptures teach no such thing. The following passages are believed by some to teach this idea, viz.: II Peter 2:4: "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment;" and, Jude 6: "And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." In these two passages mention is made of certain beings called "angels." They are not called satan or the devil, and there is no more reason for calling them thus, than to call them Judas Iscariot. Besides, is it not explicitly said that they are in everlasting chains, in hell, in bonds, under darkness, there to be kept until the judgment of the great day? Doesn't everybody very well know that the devil has not been disposed of in any such summary manner? There are those who believe that the devil is bound, and we are even now in the midst of the millennium. But such teaching is wholly unscriptural, and such persons belong to the unutilitarian class, rightly denominated impracticables. Satan is loose, and his power for mischief is very great. Proof of

this can be found any day in the year by reading from any daily paper, column after column of the records of his doings; and in the ceaseless warfare he wages against all those who are trying to make their way to "the city that hath foundation." It is believed by some that in John 8:44 is some proof of this idea, where it says: "He (the devil) abode not in the truth." This would appear to teach, they say, that he once was in the truth, but did not remain there. Not so, however. The revised text says, he "stood not in the truth." Some ancient authorities read: "He was a murderer (literally a man-murderer) from the beginning, and standeth not in the truth." Some hold that Rev. 12:9-12 clearly establishes this view. No exegete will say so, since nearly all are agreed that this is yet future—will take place at the end of the age—the present dispensation, after the opening the seventh seal. (Rev. 11:15.) Beside, does it not say that when he is "cast down" from the place of accusation that his wrath will be great; "knowing that he hath but a short time." Can anybody believe this refers to his origin, when we all know that for six thousand weary years "the whole creation" has been groaning under the awful burdens he has laid upon her. And so the best authorities agree that Luke x:18 is prophetic of the same time and facts. On the other hand, John viii:44, explicitly states that the devil was "a murderer from the beginning." I John iii:8, also says "the devil sinneth from the beginning." But it is sometimes said that "beginning" in these

places means, when he started upon his career as an evil being, after his fall. But is not this "private interpretation?" *Arche* is the equivalent of *reshith* in Gen. i: 1. So it appears by these passages that from the very beginning he was a man-murderer and sinner. But some will begin to speculate after this fashion: Didn't God create the devil? Without doubt he did. Doesn't the Bible teach that everything he created was altogether perfect and good? How was it possible for God to create a "man-murderer" and sinner? It was and is possible for God to do just what pleaseth him. The attributes of God are greater than the measure of man's mind. It is better for us not to go beyond our depth. There is no limit to the speculations we may indulge in about all the things of God. The Miltonic idea is not taught in the sacred Scriptures. They teach that he was a man-murderer and sinner from the beginning. More than this they teach nothing concerning his origin. Let us not be wise above that which is written.

HIIS PERSONALITY.

But few persons believe the devil to be a person. The prevalent idea, even among professing Christians, is, that he is a sort of pernicious influence, permeating all minds in business, social, and even church life. Like malaria, it is in the air—unmaterialized, and the law of its operations, unformulated; but exercise a little care in the proper, mild use of preventives, such as going

to church pleasant Sunday mornings, reading a chapter in the Bible once in a while, observing Lent, and making a contribution to some worthy benevolent object, and there is no especial danger. You'll get acclimated in a little while, and you can laugh whenever the preacher speaks about the devil. This is of a piece of the opinions of a vast majority of people respecting this monster.

In reading the account of the temptation of our first parents, is it possible for any intelligent person, who believes the sacred record, to imagine satan to be anything else than a person? Likewise the temptations of our Saviour! A man once inquired of a friend of mine: "Do you believe in a personal devil?" "Certainly," was the prompt reply. "O, nonsense," said the man, "that idea is a relic of the dark ages. The devil is nothing but an evil principle within a man." "According to your view then," replied my friend, "Matthew iv: 1, should read: 'Then was Jesus led up of the Spirit into the wilderness, to be tempted by an evil principle within him.'" The man was confounded by the very pertinent reply. God always speaks of the devil as a person, and never as an evil principle or bad influence. By these facts, and the revelation the Word of God makes of his characteristics, we know him to be a person—a monster of dire and hideous mein—of fierce and relentless nature.

HIS CHARACTERISTICS.

If two armies are confronting each other, it is of the very first importance to the commander of each to know the position, numbers and plans of the other. We are in an enemy's country. He is subtle and vigilant. Our Great Commander has not left us in ignorance as to his characteristics.

HE IS A DECEIVER.

The following passages give us light upon this point: "Lest satan should get an advantage of us for we are not ignorant of his devices." (II Cor. ii: 11.) "And no marvel, for satan himself is transformed into an angel of light." (II Cor. xi: 14.) Jesus Christ said of him, "There is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." (John viii, 44.) "Again there was a day when the sons of God came to present themselves before the Lord, and satan came also among them to present himself before the Lord." (Job ii: 1.) The purpose of satan is to disguise his real character and intentions. Hence he appears as "an angel of light;" as a devout worshiper among the sons of God, before the Lord, and thus he deceives those who are "ignorant of his devices." But he never did tell the truth, either by word or representation. No house is ever opened for the worship of God but what he is present, even if none but the janitor appears. He comes not as a monster, but an angel of light—the most meek and pious-looking wor-

shiper that ever bowed before the Most High. Though coming thus it is for no good purpose. He comes to annoy and confound the preacher. Through a badly-ventilated room—he can work where there is no oxygen—the Holy Spirit can't—through an usher with squeaky boots; through late comers; through the janitor stirring up the fire or shifting the windows or ventilators just at the time when perfect silence is most needed; through a crying baby; and in many other ways, he hinders the work of God. He even goes before and hinders the preacher in his preparation, by hedging him about with other matters, such as inopportune callers who will persist in talking about things altogether foreign to the work he has in hand, and keep it up until his time for work is all gone; or, other work that steals away his time for important and necessary study; or a dinner party that results in placing him in his pulpit with a sluggish mind, and otherwise unfitted for clear, vigorous ministration. Big dinners with salads and highly spiced food, have no doubt been often used by satan to hinder the Lord's work, and have spoiled many a good sermon; and in numerous other matters and ways, the evil one makes it, oftentimes, most difficult for the preacher to do his preaching at the very best. In the conference and testimony meetings he is continually suggesting, in his most plausible and insinuating manner, to those who are at all minded to contribute to the interest and success of the meetings, or ought to—you spoke in the last meeting of this kind; or, you had better

wait until others have spoken; or, you may not be able to make a clear statement or good impression, and will thus subject yourself to criticism, etc., etc. But, if you are determined to go ahead, and bear your part, he'll hinder or mar your testimony in every possible way. Dr. Watts once wrote:

"Satan trembles when he sees
The weakest saint upon his knees."

Satan can't be frightened in any such way. Instead of running away, when any saint kneels to pray, he will get down by his side and fill his mind with other than prayerful thoughts, so that before he knows it he will be thinking of something wholly foreign to what he started to ask for or pray about. So very subtle and insidious is satan, that four-fifths of Christians who read this will laugh at and ridicule it all. But why should any child of God be misled by him, when God shows us, in his Word, that though he wears the guise of "an angel of light," and appears among the sons of God as an apparently devout worshiper, he is, nevertheless, a deceiving, lying monster! A skillful wielding of the Sword of the Spirit will always unmask him.

HE IS THE GOD OF THIS WORLD.

In II. Cor. iv: 3, 4, God says: "But if our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not," etc. Speaking of the saints, God says, "Of whom the whole family in heaven

and earth is named." Some of them are at home, and the rest are going there. But it is one family whether at home or on the way. Just so of satan's family or kingdom, part of them are in hell and the rest are going there. And because many of his subjects are here in this world, he reigns here. Nine-tenths of the human family are his willing subjects. What is the significance of the fact that "the big fish eat the little ones"? in all the affairs of this world. "Might makes right," is the world's motto; and selfishness and lust dominate the world's governments and doings. In uncivilized lands, note the tribal conflicts, that are constantly being waged with un pitying fury. In civilized lands, it is little or no better. See all Europe bristling with bayonets, and the people living, as it were, in a powder house. The smaller states, the avaricious prey of the larger; and the larger eyeing each other with constant distrust, their armies in line of battle, and navies with decks cleared and yards squared. Emperor, Czar and King living in continual fear of their nearest friends and relatives. The cry of the oppressed is stifled by the gag of imperial power. The rottenness of the social fabric is enough to cause a hungry vulture to wheel away to some far desert land. But what of the United States? They have no large standing army, because their immediate neighbors are small and friendly. Their navy is small and of little worth, because the Government feels secure in its isolation. But what about these stories we read and hear so much, that it would

seem as though the air was full of them, of grasping and oppressive monopolies? of strikes, of riots, and of assassinations? of corruptions in congress, legislatures, and boards of aldermen and councils? of gross defalcations of trusts? of murders, suicides, licentiousness, drunkenness, divorces, Sabbath desecrations, lawlessness, shame and death, until it would seem that this fair land was the spawning ground of hell? Are they all true? Alas! we know, for the most part, they are. If the devil is not, who is, responsible for it all. No, he is the "God of this world," and rules here, except in the hearts and lives of believers, imperiously! It will not always be so, but it is so now, and will be until "the Strong Man" returns and smites him "with the breath of his mouth."

HE IS THE OPPOSER OF GOD'S PEOPLE.

"Wherefore we would have come unto you, even I Paul, once and again; but satan hindered us." I Thess. ii: 18. What! satan hinder Paul? Certainly! And, if he hindered the great Apostle to the Gentiles, what Christian will he not oppose? Yes, he contests every point of advantage in the conflict of life, opposes us every inch of the way, the while we seek to make our way to the hills of God. He is a tireless foe, an unwearying monster; subtle, cunning, and always on the alert. No child of God ever took a step in the right direction, that he did not seek to trip him or entangle him in the meshes of the net he has set to ensnare his feet. No one ever buckled on the armor to fight the

good fight of faith, but what he was immediately confronted by this ever vigilant and wary foe, who contests every movement he makes. No one ever attempted to do anything toward the strengthening of themselves in grace, or the upbuilding of the Master's kingdom, but that he would do his most—his utmost—to hinder, thwart, and confound. Many a Christian has fainted and fallen by the way because of the difficulties and obstacles encountered. Many a soldier of Jesus Christ has given up the fight because of the unwearied persistence and tireless activity of this foe. Many a toiler in the Lord's vineyard, has abandoned the work, and lapsed to idleness, because of the discouragements met with. Instead of being discouraged at these things, they should be, to us, the most encouraging of indications. If we were not going in the right direction satan wouldn't hinder us by placing obstacles in our way. If we were not fighting the right battle, there would be no foe to confront and oppose us. If ours were not the right work there would be none to retard or pull down. Here is a parable: A man was riding across the country, horseback. He came to what appeared to be a deserted village. He rode down through its only street quite half way, but saw no one. He came to a church. He thought the inhabitants might possibly be in there. Dismounting, he hitched his horse and entered. But there was never a man, woman or child there. He went up into the gallery, but it was empty. He ascended into the bell tower, and there, in a dark corner, lay

a little devil curled up and asleep. He did not disturb him. Descending, he mounted his horse and rode on through the village. On its outskirts he came to an old tumble down cabin, in which lived an old, lame, blind and poor negro widow. On the roof of her cabin, and on the fence, and around in the yard were about 450 devils howling like mad. The man reined up his horse and looked on for a few moments. Presently one of the devils got out into the road, and the man inquired of him what it all meant. The devil replied, that the woman who lived there was praying, much of her time, for a revival to come to the village, and they were trying to prevent it by hindering her. Well, said the man, I can't understand it; why, down at the church, there was one little devil up in the belfry asleep, and here are 450 of you concentrating your energies upon this woman, who has no influence socially, for she is a negro widow, blind, lame, and very poor. It seems to me you have made a mistake. You ought to reverse this thing. Bring the sleepy devil up here, and you 450 go down to the church. You don't understand it at all, replied the devil. Almost any sleepy little devil can look after that church; its members are nearly all dancing, going to the theater, playing cards, loving the ways of the world, and doing pretty much as the boss devil wants them to; but, as for this woman, she may have a black skin, but she has been washed and made white in the blood of the Lamb; she may be lame, but she can't be turned out of the way, and she is making rapid strides and good

time for the celestial city; she may be poor in earthly possessions, but she is rich toward God; she may be blind, but she can see clearly how to walk "the King's highway of holiness;" she may be a widow, but she is espoused to the Son of the King Eternal; she may not have much influence in the society of this world, but she has at the court of heaven; and we have just all we can do to keep her from ruining us and our cause. But I am needed urgently just now, for she has just entered her closet to pray, and I can't therefore tarry longer.

No matter what our trials if we continue to trust the blessed Lord; has he not promised to make "all things work together for good to them that love God?" (Rom. viii: 28.) We are told to "count it all joy when we fall into divers temptations; knowing this, that the trying of your faith worketh patience." (James i: 2, 3.) "That the trial of your faith, being much more precious than of gold, that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." (I Peter i: 7.) But, "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; * * * be thou faithful unto death, and I will give thee a crown of life." (Rev. ii: 10.) So the oppositions we meet with are so many badges of discipleship, and shall be turned, by the good Father in heaven, into just so many means of discipline and blessing.

HE IS THE ACCUSER OF GOD'S PEOPLE.

In Rev. xii: 10, we are told, "And I heard a loud voice saying, in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

The time is future, after the opening of the seventh seal, the sounding of the seven trumpets and thunders. The place of accusation is before God, "in heaven." Satan is there and will be until the end of the age—present dispensation—accusing "the brethren." "The brethren" are the Jews. Christ was of the seed of Abraham. Against them an accusation can be brought, for they "denied the Holy One and Just, and desired a murderer." (Acts iii: 14.) But the Master said, "Whosoever shall do the will of God, the same is my brother." (Mark iii: 35.) Satan is there accusing the saints. This is one reason why Christ did not remain on earth to conduct personally the affairs of his church,—he must needs ascend on high to meet the accusations of satan. He is there as our Advocate. (See I John ii: 1.) But, say some, this text refers to his origin, to his sinning and losing his character as a good angel and his place in heaven. How can it? when it is said explicitly, that his business in heaven, is to accuse the brethren? How could he, when there existed no brethren before his fall, according to the Miltonic idea of his origin, and therefore none to accuse?

Satan is a person. He is not omnipresent. There is but one omnipresent being in the universe. Satan must therefore have a local habitation. Where is it? During the present dispensation it is "in heaven," "before God," as the above text explicitly declares. In Job ii: 1, we are told "Again there was a day when the sons of God came to present themselves before the Lord, and satan came also among them, to present himself before the Lord." We don't know what sort of beings these sons of God are; but we do know they "presented themselves before the Lord," and that satan was among them, *before the Lord*, as satan. Zechariah iii: 1—"And he shewed me Joshua the high priest, standing before the angel of the Lord, and satan standing at his right hand to resist him." Eph. vi: 12. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (R. V.)—or as the marginal reading has it, "against wicked spirits in heavenly places." Isa. xxiv: 22-23: "And it shall come to pass in that day, that the Lord shall punish the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

These passages, it will be seen, agree with Rev. xii: 9-12, and Luke x: 18, which the exegetes agree are unfulfilled prophecies.

But some will ask—"Do not the Scriptures say that, 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's Book of Life.' (Rev. xxi: 27,) and don't this exclude the possibility of satan being in heaven?" Yes, this is a Scriptural quotation; but a mistake is made in supposing that the vision is one of heaven. This holy Jerusalem is not heaven, but the church. Examine the context. John was carried away to see "the bride, the Lamb's wife." (Rev. xxi: 9.) All are agreed that "the bride, the Lamb's wife," is the church. Then what John saw—the holy Jerusalem—was the church "descending out of heaven from God," (Rev. xxi: 10,) and not heaven. Into the church, the true church, not the Episcopal, Presbyterian, Methodist, Baptist, Lutheran, Catholic, Congregational, etc., etc.; for that which "defileth" and that "worketh abomination," and "maketh a lie" can be found in all of them,—but into the church made up of all persons, irrespective of nationality, color, social position, denominational or family name, who are united in vital union, in resurrection life to the living, all glorious Christ, by the energy of the Holy Spirit,—into this church nothing unholy, unclean or abominable can ever come. The church, "the bride, the Lamb's wife," has been absent in the heavenlies with the Bridegroom, He having

come and taken her away to himself, and is now returning to dwell in the "new earth," wherein dwelleth righteousness (II Peter iii: 13,) that, "the tabernacle of God" may be "with men." (Rev. xxi: 3.) Babylon was the greatest and most magnificent city of earth. In the Revelation she is used to represent the world that "lieth in wickedness." Over against her is placed the church as the most magnificent city God could possibly picture to man's mind. There is heaven, and there is heaven. The word of God tells us that Elijah "went up by a whirlwind into heaven." (II Kings ii: 11.) Nine hundred and twenty-five years after this event Jesus Christ said—"No man hath ascended up to heaven." (John iii: 13.) In the first case, heaven means "heaved up things." In the second—"sky air." II Kings ii: 16, 17, will probably throw light upon the first case. As to the second, no man had yet been in the heaven of which Christ spoke in Jno. iii: 13. This could not be until He first conquered death and the grave, then "he ascended on high, and led captivity captive" (Eph. iv: 8)—delivered the Old Testament saints who were detained in Paradise—Abraham, Lazarus and the penitent thief were there—until he who was Lord over death and the grave, should subdue them and ascend to build the mansions he promised his disciples he would prepare for them (Jno. xiv: 1-3,) which is "far above all heavens." (Eph. iv: 10.) God, the Father, is upon the throne, which is evidently in the midst of the heavens. In his presence satan is now accusing the brethren day

and night. But "if any man sin we have an advocate with the Father, Jesus Christ, the righteous." (I Jno. ii: 1.)

But some will inquire if satan is before the Lord, who is carrying on his work in earth and hell. The answer is—demons and wicked men. Mary Magdalene had seven demons cast out of her; and the Gergasene was possessed of a legion of them. They possess men and women to-day as of old. The atmosphere is crowded with them. Men and women there are, by the thousands, who are willing subjects of his, and by every necessary qualification are fitted to do his diabolical bidding. And thus by his representatives, he is almost everywhere

HE IS THE ADVERSARY OF GOD'S PEOPLE.

We are enjoined in I Pet. v: 8, to "be sober be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The word adversary here, is *antidikos*, and signifies "opponent in law." Satan is before God, accusing us of having violated God's laws. Jesus Christ, as our advocate, is there to represent believers, and plead the merit of his offering for sin. The lion is king among beasts. A roaring lion is a hungry lion. Therefore, satan is strong, fierce and pitiless, but we need have no fear, since Christ "is the end of the law for righteousness to every one that believeth" (Rom. x: 4), and we "are not under law, but under grace;" (Rom. iv: 14), therefore "we may have boldness in the day of judg-

ment: because as he is, so are we in this world." (I John iv: 17.) All that the Saviour has done for us, is to us, and has promised, will surely be made good to us, if we abide steadfast and watchful in the faith of the Gospel.

HE IS THE DESTROYER.

In Revelation ix: 11, it is said, "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." The meaning of these titles is destroyer. Jesus Christ was manifested that "he might bring to naught him that hath the power of death, that is, the devil" (Heb. ii: 14). The Master said, "Fear him (the devil), which after he hath killed, hath power to cast into hell." (Luke xii: 5.) And also that "he was a murderer—literally, a man murderer—from the beginning." (John viii: 44.) So we see that his purpose is to overwhelm and destroy the sons of men. He is stronger than death and the grave. He is mightier than all human strength. He is fiercer and more pitiless than a hungry lion. Unless we have help from a mightier power, we shall utterly perish. Has such power been manifested in our behalf?

CHRIST THE DELIVERER.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested

that he might destroy the works of the devil" (I John iii: 8). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had (hath) the power of death, that is, the devil." (Heb. ii: 14.) "Wherefore he is able also to save them to the uttermost (completely) that come unto God by him, seeing he ever liveth to make intercession for us" (Heb. vii: 25). So the Stronger than he hath "made bare his arm in our behalf," and will "undertake for us." But how shall his strength avail us? "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James iv: 7.) We must yield ourselves in utter abandonment unto God, accepting his offering for sins as the only ground of reconciliation, upon which alone he can do aught for us. But how resist him successfully? "Steadfast in the faith" (I Peter v: 9). In Eph. vi: 10-18, we find the Christian soldier provided with an armor. One part of it is "the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Of those who have finally triumphed it is said, "And they overcame him by the blood of the Lamb" (Rev. xii: 11). So then the blood is the only ground of peace and safety. An unquestioning faith that it was shed for us, (see Rom. v: 8-10; Eph. ii: 13-17; Col. i: 20; I Peter i: 19; Rev. vii: 14, etc.), and an abiding trust that it speaks perpetually for us, (see Heb. ix: 12, 24-26; iv: 14; x: 12, 19; I Jno. ii: 1, 2, etc.) constitutes "the shield

of faith," which "quenches all the fiery darts of the wicked;" and we are thereby made quite as safe, from his otherwise resistless power, as though we were inside the gateway of "the city that hath foundation." Yes, resistless power. "For we wrestle not against flesh and blood." If we did, the strongest, physically, would have the advantage, and the best thing each church society could do would be to erect a gymnasium, and call a minister who is a professional athlete.

A man residing in Stockton, Kan., had a well which went dry all at once, and began to emit sulphurous fumes. A coal mine in the neighborhood had tapped it. He went deranged about it. He thought the bottom had dropped into hell, and the devil was coming out there. Each morning, by daylight, for weeks together, he would station himself by the well-curb, ax in hand, and through the day long would watch for satan, intending to hit him on the head should he show himself. Not more wise is any child of God who undertakes, in his own strength, to resist this monster. Faith in the blood of Christ gives us safety.

"And they overcame him by the blood of the Lamb and the word of their testimony" (Rev. xii: 11). Their testimony was according to truth—was the truth. That is how Christ overcame him. Satan tempted him three times. In each case the Saviour met him with a quotation from God's Holy Word. That is how we are to overcome him. The sword of "the Spirit, which is the word of God" (Eph. vi: 17) is the only weapon of offence the Christian sol-

dier has. Everything else—all the parts of the armor—is for defence—protection. Satan can't any more stand three thrusts of this most effective weapon, from the hands of a Christian, than from the hands of the man, Christ Jesus. He will flee when thus met, and angels will come and minister to the sword wielder as certainly as they did to the Christ. Under the shield of faith we are secure from his fiery darts, and the sword of the Spirit, handled at all skillfully, will turn him to utter rout and confusion.

HIS DOOM.

In Heb. ii: 14, we read that Christ Jesus was manifested, "that through death he might destroy (bring to naught) him that had (hath) the power of death, that is the devil." In Rev. xii: 7-12, we are informed that at the end of this dispensation satan is cast down from the place of accusation into the earth, "having great wrath," and "there shall be great tribulation, such as hath not been from the beginning of the world until now. No, nor ever shall be." (Matt. xxiv: 21.) Satan's wrath will be terrible, because he knoweth "that he hath but a, short time." (Rev. xii: 12.) "For the elects' sake" those days shall be shortened." "And except those days should be shortened, there should no flesh be saved." (Matt. xxiv: 22.) When this "short time" is passed, at the close of these days of "great tribulation," then is fulfilled this Scripture: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great

chain in his hand, and he laid hold on the dragon that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed for a little season." (Rev. xxii: 1-3.) "And when the thousand years are expired, satan shall be loosed out of his prison." (Rev. xxii: 7.) "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and for ever." (Rev. xxii: 10.)

I was recently talking about this matter with a friend—a minister—when I called his attention to what is said of satan's doom in the Revelation; he said to me, "You had better keep out of Revelation." I inquired why. "O!" said he, "you can't understand it; and I notice that those who read that book become foolish and cranky." I replied, "Get thee behind me satan." "Why do you say that?" he asked. "Because your statement was undoubtedly prompted by satan. This book is 'the Revelation of Jesus Christ,' not of 'St. John the Divine.' A revelation is to make known something. If I can't understand it, God has made a mistake in calling it 'The Revelation.' Besides, is it not truth? and has not the Spirit been sent to guide us into all truth? Is it not a portion of the Scriptures? and is not all Scripture profitable? Does it not read: 'The revelation of Jesus Christ,

which God gave unto him, to show unto his servants things which must shortly come to pass.' (Rev. i: 1.) Am I not a servant of Jesus Christ? How can he show me the future things spoken of if I don't read? Besides, does he not say: 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' (Rev. i: 3,) How can I 'keep those things written therein,' unless I read and study them, that I may know what things they are God has revealed? Besides, there is a blessing specially promised me if I do read the Revelation. Satan don't want me to have that blessing, hence he put it into your mind to tell me not to read it. More than this, 'The Revelation' informs us of satan's doom—just what is to become of him. Of this he wants to keep the saints in ignorance; hence he suggests that you can't understand 'The Revelation.' He has such great power that the saint would easily become discouraged if only he can be kept in ignorance of satan's fate. He knows full well what is to befall him. The legion of demons that possessed the man in the tombs, when they saw Jesus coming, recognized their Master, and 'they besought him (Christ), that he would not command them to go out into the deep.' (Luke viii: 31). The deep mentioned was not the Sea of Galilee, into which they did go, but the bottomless pit. The word rendered deep here is *abussos*, the same which is rendered bottomless pit in Rev. xx: 1-3. They knew what is to become of them, together with

the arch demon, *diabolos*, and they thought their time had come, and they began to plead for mercy. But mercy will not be shown them or him. He knows no element of mercy, and mercy will not be granted him. His great power shall soon be broken. This wrecked and ruined world, ere long will feel the feet of the coming Conqueror. The toiling and weary saints will soon greet their glorious Deliverer, who will make bare his arm in their behalf. Satan shall be hurled from the place of accusation into the earth, to be very wrathful for a short time, then to be shut up in the bottomless pit for 1,000 years. After then to be let loose for a little season; then he will be "cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." (Rev. xx: 10). Then shall men "beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii: 4; Micah iv: 3.); and then "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

"They shall not hurt nor destroy in all my holy

mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”
(Isa. xi: 6-9.)

“Even so come Lord Jesus.”

CHAPTER XIII.

ISRAEL'S EARTHLY INHERITANCE.

Among the peoples of the earth none are so remarkable as Israel. This people is the problem of the ages. All the great nations contemporaneous with Israel's earliest history, such as Egypt, Assyria, and Babylon; and the later great nations, as Greece and Rome, lie buried under the dust of centuries. But, Israel, though scattered among the nations of the earth, since the Maccabean reign, and persecuted and enslaved in the most cruel and oppressive manner, still preserves, amidst all the social, religious and political convulsions of these centuries, their distinguishing peculiarities and characteristics as a people. Viewed in the light of this most striking and significant fact, the positive and explicit promises of Israel's restoration to the possession of the land, become of thrilling interest to the student of prophecy.

But what says the sacred record?

First :—" And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, north-

ward, and southward, and eastward, and westward :

“ For all the land which thou seest, to thee will I give it, and to thy seed forever.

“ And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

“ Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee.” Gen. xiii : 14-17.

This most explicit, comprehensive and positive declaration and promise, that the land should be possessed by Abraham and his seed *forever*, was reiterated in this most emphatic language :

“ And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God.” Gen. xvii : 8.

This same wonderful declaration and promise was repeated unto Jacob when “ God Almighty appeared unto him ” at Luz, in the land of Canaan and blessed him and said unto him : “ Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people ; and will give this land to thy seed after thee *for* an everlasting possession.” Gen. xlviii : 4.

Nearly two thousand years after Abraham was laid in the cave of Machpelah, Stephen, a man “ full of the Holy Ghost and wisdom,” declared before the Jewish council, that this covenant had not yet been fulfilled in the slightest particular. Note his language :

“And he said, Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

“And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

“Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

“And he gave him none inheritance in it, no, *not so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when, *as yet* he had no child.”

Acts vii:2-5.

We all know that since Stephen uttered the above graphic language, the covenant and promise remain unfulfilled.

Second :—God by the mouth of his servant Moses, spake these words to Israel :

“And I will make your cities waste, and bring your sanctuaries into desolation, and I will not smell the savour of your sweet odors.

“And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

“And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

“Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye *be* in your enemies’

land ; *even* then shall the land rest, and enjoy her Sabbaths.

“ As long as it lieth desolate it shall rest ; because it did not rest in your Sabbaths, when ye dwelt upon it.

“ And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies ; and the sound of a shaken leaf shall chase them ; and they shall flee, as fleeing from a sword ; and they shall fall when none pursueth.

“ And they shall fall one upon another, as it were before a sword, when none pursueth ; and ye shall have no power to stand before your enemies.

“ And ye shall perish among the heathen, and the land of your enemies shall eat you up.

“ And they that are left of you shall pine away in their iniquity in your enemies' lands ; and also in the iniquities of their fathers shall they pine away with them.

“ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also that they have walked contrary unto me ;

“ And *that* I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity.

“ Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also

my covenant with Abraham will I remember; and I will remember the land.

“The land shall be left of them and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

“And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God.

“But I will for their sakes remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord.”—Lev. xxvi: 31-45.

In this Scripture Israel is told that, because of their transgressions, they shall cease to be a nation; shall be scattered among the nations of the earth, and persecuted most cruelly. But the covenant will still stand. And Israel will repent and be gathered into their own land. We know that, in the most minute particular, these prophecies, as to the dispersion, and in part as to the persecution, have been fulfilled. What right has any one to say these prophecies are true as to the dispersion and persecution, but not to the restoration?

But it will be urged by some that this Scripture has reference to the Assyrian and Babylonian

captivities and oppressions. No doubt it does, in part, but the prophecy reaches on to the end.

The end is not yet. In these captivities Israel was not "scattered among the nations," to "the uttermost parts of heaven," and they did not "perish among the nations." They are scattered now, and have no existence as a nation; it has perished. The tribulation spoken of here was not wholly realized during the captivities. It reads very much like the great tribulation of the last days. See Matt. xxiv: 15-28, and Rev. xii: 12-17, and on to the 19th chapter. Beside, God says, "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. xxvi: 42. This had not been done in Stephen's day; it has not yet been done.

Third.—The "imprecatory Psalms" almost uniformly have reference to the restoration of Israel in the land, and their deliverance from, and the final overthrow of, their enemies. Here are a few testimonies from the Psalms:

"O clap your hands, all ye people; shout unto God with the voice of triumph.

"For the Lord Most High is terrible; *he is* a great king over all the earth.

"He shall subdue the people under us, and the nations under our feet.

"He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah." Psal. xlvii: 1-4.

"I have made a covenant with my chosen, I have sworn unto David my servant.

"Thy seed will I establish forever, and build up my throne to all generations. Selah.

"Once have I sworn by my holiness that I will not lie unto David.

"His seed shall endure forever, and his throne as the sun before me.

"It shall be established forever as the moon, and as a faithful witness in heaven. Selah." *Psa. lxxxix: 3, 4, 35-37.*

Fourth.—Isaiah speaks thus:

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." *Chap. xi: 12.*

"And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken *it*." *Chap. xxv: 6-8.*

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee.

“Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may* be brought.

“For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

“The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

“Whereas thou has been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

“Thou shalt also suck the milk of the Gentiles and shalt suck the breast of kings; and thou shalt know that I the Lord *am* thy Saviour, and thy Redeemer, the Mighty One of Jacob.” Chap. lx: 10-16.

Fifth.—Jeremiah continues the strain in this manner:

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt.

“But the Lord liveth, that brought up the children of Israel from the land of the north, and

from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." Chap. xvi: 14, 15.

"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely :

"And they shall be my people, and I will be their God :

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them :

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

"For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Chap. xxxii: 37-42.

Sixth.—Ezekiel bears testimony as follows :

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

"Therefore say unto the house of Israel, Thus saith the Lord God: I do not *this* for your sakes, O house of Israel, but for mine holy name's sake,

which ye have profaned among the heathen, whither ye went.

“And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

“And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

“And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

“I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you.

“And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

“Then shall ye remember your own evil ways, and your doings that *were* not good, and shall

loathe yourselves in your own sight for your iniquities and for your abominations.

“Not for your sakes do I *this*, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

“Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

“And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

“And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.—Chap. xxxvi: 21–35.

“And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land;

“And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all;

“Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.

“And David my servant *shall be* king over

them; and they all shall have one Shepherd; they shall also walk in my judgments, and observe my statutes, and do them.

“And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they and their children, and their children's children, forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.”—Chap. xxxvii: 21–25.

Seventh.—In the same strain is this from Zechariah:

“Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.

“Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

“And the streets of the city shall be full of boys and girls playing in the streets thereof.

“Thus saith the Lord of hosts: If it be marvelous in the eyes of the remnant of this people in these days, should it also be marvelous in mine eyes? saith the Lord of hosts.

“Thus saith the Lord of hosts: Behold, I will

save my people from the east country, and from the west country.

“And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.”—Chap. viii: 3-8.

These passages are scarcely a tithe of what is contained in the Old Testament Scriptures on this subject. They explicitly teach that God's ancient people are yet to occupy the land lying between the Euphrates River on the east; the Mediterranean Sea on the west; the mountains of Lebanon on the north, and the river of Egypt on the south.—See Gen. xv: 18; Deut. xi: 23-25.

Since this covenant and these promises have not yet been carried out, what are we to expect as to their fulfillment? Let the Word of the Living God speak:

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

“And so all Israel shall be saved: As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

“For this *is* my covenant unto them, when I shall take away their sins.

“As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

"For the gifts and calling of God *are* without repentance." Rom. xi., 25-29.

"The fullness of the Gentiles" spoken of here doubtless signifies the accomplishing of God's purposes in the gathering of his church. Therefore after the church has been gathered, *i. e.*, after the close of this dispensation, God's covenant with Israel will be accomplished.

The following is even more explicit :

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are of Judea flee to the mountains : and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

"And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity : the sea and the waves roaring ;

"Men's hearts failing them for fear, and for looking after those things which are coming on the

earth; for the powers of heaven shall be shaken.

“And then shall they see the Son of Man coming in a cloud with power and great glory.

“And when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh.” Luke xxi.: 20-28.

Here you have Jerusalem compassed about and captured by the Romans. Since then it has been “trodden down of the Gentiles,” and will be “until the times of the Gentiles be fulfilled” (corresponding with “the fullness of the Gentiles” in Rom. xi.: 25); which takes place at the end of this dispensation (age); after which time the great tribulation takes place, and the thrilling and appalling cosmic changes indicated in verses 25-28, come to pass—“then look up, and lift up your heads; for your redemption draweth nigh.” Verse 28. That is, at the close of “the great tribulation,” Israel shall be saved, and brought into possession of the earthly inheritance.

Further proof that Israel's restoration takes place after the church is gathered, is found in the testimony of James, when he said :

“And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me :

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

“And to this agree the words of the prophets : as it is written.

“After this I will return, and will build again

the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

“That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” Acts xv., 13-17.

James here quotes from Amos ix: 11-15. The following is the full text:

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

“That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.

“Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

“And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”

All this is plain enough to one who is willing to

accept the explicit testimony of the Holy Bible, with unquestioning faith.

Abraham and the rest of the so called "Old Testament Saints," are sleeping in the dust of the earth (their bodies only). The strength of Israel cannot lie. The covenant is not void because the centuries have lapsed. No matter if all the heirs of the promise lie in the grave, and ten millions of centuries have passed, he who is "from everlasting to everlasting," "is faithful that promised." Here again, the word of the Lord :

"Therefore prophesy and say unto them, thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

"And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

"And shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed *it*, saith the Lord."—Ezek. xxxvii: 12-14.

Can anything possibly be plainer? Here is a resurrection of God's ancient people from their graves, that they might be brought into their "own land." Theirs by covenant twice repeated, and most explicit and oft reiterated promise. Ah! we even now know that "the Lord hath spoken it; and that he will most surely perform it."

Of these Scriptures this is the sum :

First.—God entered into a covenant with

Abraham, which was reaffirmed to him, and afterward repeated in substance to Jacob, to give him the land of Canaan, and his "seed after him forever," "for an everlasting possession," which covenant has not yet been fulfilled.

Second.—Because of Israel's transgressions, they have been scattered among the nations, where, notwithstanding the lapse of centuries, and the conflicts and destruction of nations, they still maintain all their distinguishing characteristics as a people.

Third.—The fulfillment of the covenant is due after the church has been gathered, at the close of the "great tribulation," during which the living Jews will be converted, and at the close of which period the true Israel, in their graves, shall be raised.

CHAPTER XIV.

THE KINGDOM.

Associated with the covenant made unto Abraham was the idea of a kingdom that should endure forever. The setting apart of Israel as God's peculiar people, necessarily carried this thought. This was a part of the divine plan, as plainly indicated in God's communications to his ancient people. The promises of a Messiah implied a King as well as Prophet and Priest. A king must have a kingdom, of course. The direct promises, to this end, were both numerous and explicit. Here are a few:

"They shall speak of the glory of thy kingdom, and talk of thy power.

"To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

"Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations." Psa. cxlv: 11-13.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

“Of the increase of *his* government and peace there shall *be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” Isa. ix: 6, 7.

“Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” Isa. xxiv: 23.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” Dan. ii: 44.

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

“And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the Saints with thee.

“And it shall come to pass in that day, that the light shall not be clear, nor dark:

“But it shall be one day which shall be known

to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." Zech. xiv: 4-9.

The traditions that obtained among God's ancient people, running away back almost to the beginning of their history, told them of the kingdom that was to be when Messiah should be revealed. The Rabbins had much to say concerning the same thing. Reference is made to it in the Jerusalem and Babylonian Targums. It was treated of extensively in the Sibylline Oracles, and the apocryphal books of Enoch, Ezra, The Testament of the Twelve Patriarchs, The Ascension of Isaiah, and the Second Book of Esdras. When the testimony from all these sources was added to that of the Old Testament Scriptures, why should we wonder at the expectation of the Apostles during Christ's ministry, believing him to be Messiah, as expressed by the mother of Zebedee's children in her request "that these, my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." (Matt. 20:21.) Or, as expressed by themselves, after his resurrection, in this fashion, believing then, more than ever before, because of his resurrection, that he was Messiah: "Lord,

wilt thou, at this time, restore again the Kingdom of Israel?" (Acts 1:6.)

While so very much is said about it in the sacred and rabbinical writings, and made of it, by the Jews, in all times, it is yet the most incomprehensible matter of which the Holy Scriptures treat. The subject has been properly demominated, "The Kingdom in Mystery." As the truth respecting it is fulfilled, we shall be able to comprehend some aspects of it that will never otherwise be understood. Yet, there are some things in connection with it, that I think are plain.

There are four kingdoms mentioned in the Word of God, viz:—"of God;" "of Heaven;" "from the foundation of the World," and the "everlasting Kingdom." God never confounds terms. These distinctions are significant. There is, doubtless, but one kingdom, because there is but one king. The distinctions, have, therefore, to do with the different phases of the kingdom.

"The Kingdom of God" relates to the spiritual aspect. Flesh and blood cannot inherit it. (I. Cor. xv:50.) It comes not with observation—it is within you. (Luke xvii:20, 21.) It "is not eating or drinking, but righteousness, and peace, and joy in the Holy Ghost." (Rom. xiv:17.) It "is not in word, but in power." (I. Cor. iv:20.) Believers have been "translated into" it. (Cor. i:13.) We are commanded to seek it first. (Matt. vi:33.) He who recognizes and yields to the obligations God has laid upon him, is not far from it. (Mark xii:32-34.) Those who trust in riches, can never

enter it. (Mark x: 23, 24.) But he, who, like a little child, is docile, teachable, and obedient to God, shall enter therein. (Mark x: 15.) This kingdom was not preached until John. (Luke xvi: 16.) Since then it has been "within" us; "among" us; and we have "been translated into it."

The kingdom of Heaven was preached before John. It was forecast in the Abrahamic covenant; and reference is made to it all along the line of prophecy, as we have already seen. It is mentioned thirty-two times in the Gospel by Matthew, and nowhere else. When we remember that Matthew was written for the Jews, this aspect of the kingdom is at once identified with the Abrahamic covenant, and what is said in the Old Testament Scriptures about the kingdom. It is never mentioned as nearer than "at hand." In this it is seen to be distinct from the kingdom of God. The kingdom of God cometh not with observation. The kingdom of Heaven is, without doubt, visible. A real king (Jesus)—"and every eye shall see him." (Rev. i: 7); a real throne (David's—Isa. ix: 7)—"in Mount Zion, and in Jerusalem." Isa. xxiv: 23) and a real dominion—"from the river to the ends of the earth" (Zech. ix: 10), "and the Lord shall be King over all the earth (Zech. xiv: 9). And yet in some sense, it is invisible. It has its heavenly as well as earthly aspects.

It is yet future. We have seen that the kingdom becomes visibly established at "the day of the Lord,"—when the King is manifested to reign. After the seven seals are opened, the seven trump-

ets and the seven thunders are heard, "the seventh angel sounded; and there were great voices in heaven, saying The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever." (Rev. xi: 15.) The disciples were taught by our Lord to pray—"Thy kingdom come." The Lord speaks of those who are "rich in faith," as "heirs of the kingdom." (James ii: 5.) A kingdom is promised them, because they, being "rich in faith," had been "translated * * into the kingdom of his dear Son" (Col. i: 13), and have thus become sons, and by consequence, heirs. The Lord tells us that "if we suffer (endure) we shall also reign with Him." (II. Tim. 2: 12.) It is fair to conclude that it was in view of this, that Paul said—"The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom. (II. Tim. iv: 18. R. V.) To those who were enriched in all the graces of the Spirit, the Lord says:

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." II. Peter, i: 10, 11.

"The Kingdom of Christ" (Eph. v: 5) and "of our Lord and Saviour, Jesus Christ" (II. Peter i: 11) are identical, and without doubt, the same as the Kingdom of Heaven.

The Kingdom of Heaven reaches on beyond

the one thousand years' reign of Christ and His saints; and beyond the great cosmic changes indicated in II. Peter, third chapter, to the time of the "new heaven and a new earth; for the first heaven and the first earth have passed away." (Rev. xxi:1) "The tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. xxi: 3.)

"The kingdom from the foundation of the world" is that aspect of the kingdom into which the nations, which have treated the Jews with kindness, during the "great tribulation," are to be brought. They inherit it because of what they did unto and for, the Lord's brethren. It is so stated explicitly. (See Matt. xxv: 34-40.) The duration of this kingdom is one thousand years. It is an earthly kingdom. Note what has been said concerning this matter in the remarks on the "Judgment of Nations."

"The Everlasting Kingdom" is the completed kingdom. When all the righteous purposes of God, in grace are accomplished,—

"Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

"For He must reign, till he hath put all enemies under his feet.

"The last enemy *that* shall be destroyed *is* death.

"For He hath put all things under his feet. But

when he saith, All things are put under *him*, it is manifest that He is excepted, which did put all things under Him.

“And when all things shall be subdued unto Him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” 1st. Cor. xv: 24-28.

These terms are sometimes used interchangeably. Because of this, chiefly, the kingdom is in mystery, and, we may not dogmatize, in what we think the Word teaches. It looks as though there were but one kingdom, but with four different aspects, viz.: *First*.—The “Kingdom of God,” the spiritual aspect, the only manifestation of which is in the lives of believers. *Second*.—The “Kingdom of Heaven,” which involves the fulfillment of the Abrahamic covenant, and is visible, and both earthly and heavenly. *Third*.—“The Kingdom from the Foundation of the World”—the earthly inheritance of one thousand years of the nations that showed kindness to the Jews during the “great tribulation;” and *Fourth*.—The “Everlasting Kingdom,” when God, the Father Almighty, shall receive the kingdom from the Son, and reign to all eternity.

CHAPTER XV.

THE ORDER OF EVENTS.

During the present dispensation the Lord is gathering his church. When his purposes in the matter are accomplished, satan, who is now in the place of accusation, will be hurled to the earth. His wrath will be very great, "because he knoweth he hath but a short time." The Lord will at this time come, raise the New Testament saints from their graves, translate the living ones, reward them all for their works, "according to that they have done," and pass with them into the heavenlies. During the "short time" of satan's great wrath, known as the "great tribulation," the Jews receive the testimony of the witnesses, and accept Jesus Christ as the Messiah. Then the Lord returns with the saints, to judge the nations, cast satan into the bottomless pit, raise the Old Testament saints, and gather the Jews into their own land, to reign one thousand years. During this time, many from among the nations, permitted to inherit the kingdom prepared for them from the foundation of the world, will, in all probability, be saved, and an affirmative answer, possibly, given to the question—"Shall a nation be born at once?"

(Isa. 66 : 8.) At the close of the millennium, satan is let loose, and he leads the unsaved nations—Gog and Magog, to destruction, and is cast into the lake of fire to be tormented forever. Then the wicked dead are raised and the great white throne judgment takes place. Then the King of Kings and his subjects disappear, the final conflagration takes place, the new heaven and the new earth appear, and the heavenly host return, and “the tabernacle of God is with men.” Then follows the eternal state.

CHAPTER XVI.

OBJECTIONS ANSWERED.

Conflicts have raged around every single distinctive truth of God's Holy Word, in which conscientious and scholarly men have taken part on both sides. There are two reasons for this.

First.—"Now we see in a mirror darkly. * * * Now I (we) know in part." I Cor. xiii: 12. R. V.

Second—Dishonesty. The first is self evident. As to the second, I have somewhat to say.

A man may be conscientious and scholarly, and dishonest at the same time. He who opposes a thing that he has not carefully investigated, with unprejudiced mind, sincerely desiring to know all the facts in the case; or who will persistently endeavor to make his opponent say that which he neither believes or says, is dishonest. Saul of Tarsus was conscientious and scholarly. He thought he did God service when he consented unto the stoning of poor Stephen, and persecuted the infant church with un pitying hatred. Whatever thought he had given the Christian religion, was dishonest.

His bigotry, pharisaism, prejudice and intense zeal for the Jewish religion, prevented an honest investigation of that which he hated, "ignorantly,"

until God interposed miraculously, and brought him to his senses.

I have seldom conversed with a person opposed to pre-millennialism, who had honestly and fully examined the doctrine, and carefully digested the teaching of the Word of God on the subject. They hold pre-millennialists responsible for a great many things no pre-millennialist ever believed or taught, and are usually fighting a "man of straw."

I am led, because of this to say, if nine-tenths of those who oppose the doctrine of the pre-millennial advent of our Lord were as careful to ascertain what pre-millennialism really means, as they are diligent to hunt out objections to it, and zealous in opposing the doctrine, it would, no doubt, be very generally received and believed by intelligent Christians everywhere. The prophecies concerning our Lord's first advent, received from God's ancient people, especially the rulers and elders, the same treatment the prophecies concerning his second advent are now receiving from multitudes of professing Christians, ministers and people. What wonder, therefore, that "He came unto his own, and his own received him not."

I hold it is dishonest, in a disputant, to say of his opponent in a discussion—he says so and so; and, so and so mean—this; therefore he believes and teaches—this. Every man should, in all honesty, be permitted to define his position and state his case. If this rule had been observed, the church would have been saved one-half the controversies that have disturbed her peace, and

they, for the most part, those that have marred her beauty.

That there are difficulties met with in trying to grasp pre-millennialism, no candid person will deny.

But many of these difficulties are not such to one who has given the matter careful attention.

Some of these difficulties we shall not be able to surmount until we see "face to face" and "Know even as also I (we) are known." The same can also be said of the doctrines of the atonement, repentance, faith, regeneration, sanctification, resurrection, inspiration, etc. But I can propose ten unanswerable objections to the doctrine of post-millennialism, to every one that can be raised to the doctrine of pre-millennialism.

But let us examine a few of the not very many plausible objections raised against the fact of our Lord's personal pre-millennial advent.

First—Matt. xvi: 27-28, says:

"For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."

These two verses evidently connect themselves with the transfiguration scene in the following chapter,—a scene in which the glory of the King was revealed in the presence of sleeping and translated saints (Moses and Elias), and witnessed by mortal man. It was a sample of the kingdom, a suitable testimony to the King on his way to the

cross. That such is the proper explanation seems to be certain in the light of II Peter i: 16-18.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount."

Second—Matt. xxiv; 34 says:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

The word "generation" is the point of trouble with some. Webster tells us that the word signifies "A family, a race, a stock, a breed." That these definitions are good is evident from Psa. xii: 7; xiv: 5; xxii: 30; lxxiii: 15; and, cxii: 2. Also Luke xvi: 8, and I Peter ii; 9.

The word *genea*, which is here rendered generation, is rendered "time" in Acts xiv: 16 and xv: 21, "ages," in Eph. iii: 3, 31; and "nation" in Phil. ii: 15.

Dr. Charles Hodge says—"There is high authority for making 'this generation' here and in the parallel passages—Mark xiii; 30, and Luke xxi: 32, refer to Israel as a people or race; in this case the meaning would be that the Jews would not cease to be a distinct people until his predic-

tions were fulfilled." *Systematic Theology*, vol. 3, p. 799.

Third.—It is urged that, if the world is not to be converted, and the Christ must return to cut the work short in righteousness and set up his Kingdom, it looks as though the Holy Spirit's work were a failure.

This is but man's opinion. The matter is not to be determined by any such method. God's Word alone is authority in the case. That it teaches that the world is not to be converted, we have already clearly shown, we are sure. That it nowhere teaches, by a single statement, that it will, is equally clear.

That the whole world is not to be converted no more proves the Holy Spirit's work to be a failure, than does the undeniable fact that, since the day of pentecost, millions of human beings have successfully resisted his enlightening and convicting power, and are lost forever. If God accomplishes his purposes in grace—as he most surely will,—the Holy Spirit's work cannot be truthfully characterized as a failure. Much that man does will eventuate in failure, It will most certainly be so in every case where he fails to come into harmony with the Divine will. Every previous age ended in failure, notwithstanding God ushered them in with his own Epiphaneia, or Theophany.

The age of paradise in the fall.

The antediluvian age in the flood.

The post-diluvian age in Babel.

The Israeliteish age in the Babylonian captivity.

The post-captivity age in the rejection of Messiah.

The Christian age will end in Antichrist. See Jude's Epistle ; II Thess. ii : 1-10 ; Rev. xix : 11-21 ; Luke xviii : 8 ; etc.

Fourth.—It is thought by some, that such belief will paralyze the cause of missions at home and abroad.

This objection has already been satisfactorily met in this work ; but, in the presence of the indisputable fact that every intelligent pre-millennialist is orthodox, as to fundamentals, and red hot for evangelizing the unsaved at home and abroad, I submit that this objection has about run its course. Humanly speaking, there is no such incentive to zeal for Christ as the pre-millennial view of our Lord's return. I have heard scores of as intelligent and deeply spiritual people as the church has ever known, testify that this belief infused such holy zeal into their lives, for the lost and perishing, as they had not before known.

The intelligent pre-millennialist understands that, according to God's Word, he may hasten the coming of the Lord. (See II Peter iii : 11, 12, R. V.) The measure of his zeal will be, therefore, in exact accordance with his desires in the matter.

Fifth.—If, when the Son of God comes, it will be "as the days of Noah were," and "as it was in the days of Lot;" and it is a question—"when the

Son of Man cometh, shall he find faith (the faith) on the earth?" how can any one live in expectation of his coming, when it is known that there never were so many Christians on the earth as now, save possibly in the early part of the third century; nor so many agencies for the accomplishment of good employed by the church; nor so much activity in evangelizing the masses at home and abroad?

Well, the man who opposes the pre-millennial doctrine of our Lord's advent on this ground, plainly confesses that he has not made himself familiar with what pre-millennialists believe the Word of God teaches.

The quotations in the interrogatory are from God's Holy Word. They therefore speak the truth. Let this always be remembered.

The Word of God teaches that immediately preceding the return of the Lord, for the saints, there will be unusual activity in the church. This appears evident in the context of almost every reference to his second advent.

The coming of the Lord *for* the saints, and the coming of the Lord *with* the saints, are two distinct events, separated by the period called a "short time," during which the "great tribulation" takes place. The coming of the Lord with the saints is identical with "the day of the Lord;" "the day of God;" "the day of Christ;" the "revelation;" the "appearing;" the "manifestation;" etc. When the Church is caught away, satan will have everything pretty much his own way. Anarchism,

Nihilism and Communism will overthrow the civil governments called Christian, and the one that restraineth now, "will be taken out of the way," and then "the mystery of lawlessness," which is already working, will no longer be a mystery, the lawless one will be plainly "revealed," "whom the Lord Jesus shall slay (consume) with the breath of his mouth, and bring to naught by the manifestation of his coming. (Gr. Presence.)" (II Thess. ii : 8 R. v.)

But here is the entire quotation :

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition :

"Who opposeth and exalteth himself above all that is called God, or that is worshiped ; so that he as God sitteth in the temple of God, showing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work : only he who now letteth (hindereth) *will let* (hinder), until he be taken out of the way.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming ;

“ *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders,

“And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.” II Thess. ii: 1-10.

Revelation, sixth and nineteenth chapters, inclusive, should be read in connection with this remarkable passage.

These Scriptures make it very clear that the condition of affairs, on the earth, when the Lord comes with the saints, will most strikingly resemble the condition of affairs in the days of Noah and of Lot ; and make the question, “when the Son of Man cometh, shall he find faith on the earth ?” very pertinent.

Sixth.—It is often asked : Will it not be impossible for everybody to see him when he comes ? “Unto them that look (wait) for him will he appear a second time, without (apart from) sin unto salvation” Heb. ix: 28.

This is his coming for the saints. To only such of them as wait, or look for him, will he appear, so this text affirms.

“Behold, he cometh with clouds ; and every eye shall see him, and they that pierced him ; and all kindreds of the earth shall wail because of him.”

Rev. i:7. This is when he comes with the saints at "the day of the Lord." Every eye shall see him then. This the Word of God explicitly declares. We ought not to be wise above that which is written. I don't know how it can be; but I know it will be.

Nothing in these matters is determined by controversy. It is "to the law and to the testimony" we must look for information. Those who war against the doctrine of the pre-millennial advent of our Lord, for the most part usually depend on philosophy and their reasonings for arguments, and place their opinions over against the Word of God. They seldom ever quote the Scriptures. There seems to be, on their part, more of a desire to oppose and overthrow the doctrine, than to ascertain what the Scriptures, teach on the subject.

The Word of God is given us that we may understand the mind of God, concerning the things he would have us know. The Holy Spirit has been given to take of the things of Christ and show them unto us. If we will prayerfully and submissively look to him for help; and diligently and studiously "search the Scriptures," the Holy Spirit will guide us into all truth; and the Truth will make us free, and we shall be free indeed. "Ye need not that any man should teach you; but as the anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him." I John ii:27. If only this volume shall serve to bring about such a result, in the case of any reader, the author will be compensated for his labor of love.

APPENDIX.

I herewith subjoin several letters, received with many others from some of the most scholarly men of our time, at the "Prophetical Conference," at Chicago, in November, 1886, together with a number of individual testimonies from some of God's most honored servants.

To the Members met in the Prophetical Convention at Chicago, November, 1886.

BELOVED BRETHREN IN THE LORD:—Grace, mercy and peace be to you from Him who was, who is, and who is to come. Absent from you in body, I feel as present with you in spirit. We are indeed, however, locally separated for a time, united in the one faith of Jesus Christ, the one love,

THE ONE BLESSED HOPE.

I do not even despair of meeting you sometime hereafter in the flesh, if God permit and the opportunity be afforded me, in your highly-favored land. Among the special signs of our times, not the least remarkable is the growing manifestation of the communion of saints. It is just when men's words are "stout against Jehovah," and the world's challenge is, "Where is the God of judgment?" that

"then they that fear Jehovah speak often one to another, and a book of remembrance is written before Him for them that think upon His name," and presently follows "Behold the day cometh." (Matt., ii: 17; iii: 13-16; iv: 1.)

The "gathering together" (episunagoge) for mutual edification now is the earnest of "the coming of our Lord Jesus Christ and our gathering together unto Him" (episunagoge found only in II. Thes. ii: 1 and Heb. x: 25). The growing inquiry as to the blessed hope and the consequent increase of the knowledge of beliefs respecting it are evidently fulfilling Daniel's prophecy as to "the time of the end"—"many shall run to and fro, and the knowledge (so the Hebrew) shall be increased."

How shall the inquiry be conducted so as to elicit real fruit to the glory of God and the edification of his children? If I venture to suggest an answer it is with a deep consciousness of my own imperfection of vision in

THE DEEP THINGS OF GOD.

First, then, let us search the word of prophecy in the spirit of prayer for heavenly illumination by God the Holy Ghost, and not suffer our imaginations or preconceived theories to turn us aside from the straight path. Let us not take one step in advance, save as we are led on by the written word and the Holy Spirit. Loving tolerance of the opinions of others and a readiness to weigh their arguments from Scripture in a fair balance,

and the maintenance of our own views in an humble and undogmatic spirit, will best tend to the decision of controverted points and the building up of one another in our most holy faith.

In examining Scripture, my own plan has been, first, to investigate the literal and grammatical sense of each passage, then the context, then the circumstance of time and place, and the immediate aim of the sacred writer; then the ultimate and far-reaching meaning designed by the Holy Ghost, remembering that "the testimony of Jesus is the spirit of prophecy;" finally, the spiritual application to the present elect Church, and each member of it. Augustine well says: "The literal sense of Scripture is the basis of the Scripture, else the latter would be a building resting on air." Another canon to be observed is the promises so full and so glorious to Israel throughout the Old Testament and in the Gospels, Acts, and especially Romans xi, are to be interpreted in their plain, literal sense. It is clearly erroneous to interpret the curses pronounced against Israel, if disobedient, in

THEIR LITERAL SENSE,

and then to spiritualize the blessings foretold to Israel in the last days, and to appropriate them to the present election church; in fact, to keep the good all to ourselves, and to give them the evil.

The order of events is defined for us in Isaiah lxi: 1-9, the passage which formed our Lord's text in the sermon at Nazareth: 1. He declares His

own credentials and present mission. "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings, to proclaim the acceptable year of the Lord." Here He stopped in the middle of a sentence, at the words which mark the limits of our parenthetical dispensation of the spiritual elect church. The next event will be His personal coming to complete the sentence by ushering in the "day of vengeance of our God" upon apostate Christendom, as is foretold in II. Thess. i: 8: "In flaming fire taking vengeance on them that obey not the gospel of our Lord Jesus Christ." Next, He comes "to comfort them that mourn in Zion, to give them beauty for ashes;" as is also foretold in Zech. xii: 10, "I will pour upon the inhabitants of Jerusalem the spirit of

GRACE AND SUPPLICATION,

and they shall look upon Me whom they have pierced, and they shall mourn." "In that day there shall be a fountain opened to the inhabitants of Jerusalem for sin and uncleanness. Behold, the day of the Lord cometh; then shall the Lord go forth and fight against those nations that shall have attacked Jerusalem, and His feet shall stand upon the Mount of Olives, and the Lord my God shall come, and all His saints with Thee." Thus shall be ushered in the millennial kingdom, wherein "the Jews shall be named the priests of Jehovah" to the Gentile nations, and "they shall call Jerusalem the

throne of Jehovah, and all the nations shall be gathered unto it." (Jer. iii: 17).

If, as post-millennarians think, a thousand years must elapse before our Lord's coming, the hope of His coming must practically cease to be what Holy Scripture represents it—the incentive to every Christian grace. The early Christian fathers Clement, Ignatius, Justin Martyr, and Irenæus, looked for the Lord's speedy return as the necessary precursor of the millennial kingdom. Not until the professing church lost her first love, and became the harlot resting on the world-power, did she cease to be the bride going forth to meet the bridegroom, and sought to reign already on earth without waiting for His advent.

So far from the world becoming more and more Christ-like as the age advances, its culture, science, fashions, and spirit, are becoming more earthly and less like the blessed state foretold as about to

• CHARACTERIZE THE MILLENNIUM.

This may be a stumbling block to the post-millennarian's faith, but it is a strong confirmation of the pre-millennarian's expectation. For the fact exactly answers to the prophecy. The Lord foretold, "This gospel shall be preached for a witness unto all nations, and then shall the end come." Not that all were to be converted, and the nations christianized before his coming, but "God has visited the Gentiles to take out of them a people unto His name" (Acts xv: 14). All Scripture points to apostasy as about to prevail till the Lord shall

come to sweep it away by the brightness of his appearing. (II Thess. ii: 1). The days before the flood are, according to our Lord, the analogue to the last days." It was when the barrier between the church and the world was broken down by the intermarriage of the sons of God with the daughters of men, the salt lost its savor and was trodden under foot of men, and universal corruption set in. Is not intense worldliness the distinguishing feature of our age? There is a consequent tendency to relapse to heathenism, cultured and refined, it is true, but still heathenism. If you compare the black catalogue of Pagan sins in Romans i. with that of the "last days" in II Tim. iii., you would find five of the latter

IDENTICAL IN THE GREEK

with the former, and five more virtually the same in both. "Disobedience" to parents is prominent in each, and in combination with "haughtiness and boastfulness" engenders that lawlessness, foretold in Dan. vii: viii., xi. and Matt. xxiv: 12, and II. Thess. ii., and already potent on every side.

Spiritualism so-called, which is really necromancy and demon-consultation, is the darkest feature of our times. St. Paul in II. Tim. iii, foretells, that as the magicians, Jannes, and Jambres withstood Moses, so the reprobates concerning the faith withstood the truth. Already the beast God-opposed world is stripping Babylon, the harlot church, of her possessions, in fulfillment of Rev. xvii. When God shall have thus fully executed

judgment on her, then the three frog-like spirits of demons, working spiritualistic miracles, "shall gather the kings of the earth to the war of that great day of the Almighty God (Rev. xvi: 13-14). Then shall the last Antichrist, denying the Father and the Son, be revealed in full malignity.

But his reign is very brief. From the first he is "the son of perdition," doomed to immediate destruction. The darkest hours shall usher in the bright and morning star.

Let us then gird up the loins of our mind, be sober, and hope to the end for the grace to be brought at the revelation of Jesus Christ.

The remarkable outpourings of the holy Spirit in connection with evangelistic efforts on every side are hastening the completion of the elect church, and when thereby the "fullness of the Gentiles" shall have come in, the Lord will come for His saints, and subsequently come with His saints to reign over Jerusalem and nations "in the regeneration."

Having this hope in Him, dear brethren, lift up your heads, for your redemption draweth nigh.

Praying that your conference may be blessed to yourselves, and through you to the church and world, I am your faithful and respectful brother in the common faith and hope.

ANDREW ROBERT FAUSSET, D. D.,
Canon of York, England.

*Rev. N. West, D. D.—My Esteemed Brother in Christ :—*Answering your inquiries in succession I

deem it pre-eminently: 1. A necessary part of the hope of the New Testament Church that the Lord will again reveal Himself, and in personal visible glory, to establish His kingdom on earth. While the life of the children of God is at present "hid with Christ in God," it is, nevertheless, destined one day to be apocalypsed outwardly in glory with Christ at the "manifestation of the Sons of God," and that on the earth.

2. This kingdom of glory is inconceivable before the coming of the Lord. The Old and New Testament alike teach us this. In the Old Testament the time of the kingdom of glory on earth is pre-conditioned by the revelation of Jehovah

AS JUDGE OVER THE WORLD,

or Gentile power, and as the Redeemer of His people from its might. This time is called the "Day of the Lord," "Yom Yehovah." What, however, in the Old Testament is called the "Day of the Lord," or revelation of Jehovah at the close of the present æon, this, in the New Testament is called the revelation, or "Apocalypse of Jesus Christ," in which, as the "Maleach Habberith," or "Angel of the Covenant," the Lord Himself, who has once come to His people, will come again in another "fullness of time." (Does not this account for a great part of the angelology of the Apocalypse, where the Lord Himself is personated by an angel, as, for instance, in the case of the rainbow-crowned and solar-faced angel (Rev. x: 1), the sealing angel, (Rev. vii: 2), the cloud-seated and golden-crowned

angel (Rev. xiv: 14. Compare Matt. xxiv: 30-31. N. W.).

3. The advent of the Lord will occur, not before, but in connection with the "national conversion" of Israel. For this conversion it is our imperative duty to pray. Impossible that we can pray, with intelligent fullness of petition, "Thy kingdom come! Thy will be done on earth, as in heaven!" without thinking of Israel who must yet learn to cry "Blessed be He that cometh in the name of the Lord!" and this is Israel's preparation for the appearing of their long-rejected king. Only, I would not like to speak of

"NATIONAL RESTORATION," FIRST,

inasmuch as merely human hopes and expectations could easily be brought into this connection, but I would rather express myself thus, viz.: That Israel, one day will, penitently and believingly, took upon Him they have pierced, in order to take their national place in the kingdom of God on earth as a converted people.

4. Since the ascension of the Lord we stand in the "Last Days" waiting for his coming again according to the words of the angels. For this return also, the church is bound to pray; yet not forget that the Father has reserved to Himself the determination of the "times and the seasons," yea, of the very "hour." We are bound also, to observe the "signs of the times," which are to instruct us how near we are to that moment when we shall "lift our heads, for our redemption draweth nigh."

And, finally, we must keep ourselves from losing interest in the work which the present time devolves upon the Church, and avoid all sentimental expectations of the future.

5. The opinion that the millennium has already gone by I regard as entirely adverse to the sacred Scripture, and I think I have easily proven it, in my work on Chiliasm. We may, in truth, apply what the prophets have said in regard to Israel's future, to the Christian church of the present time, for all believers are, indeed,

“ THE PEOPLE OF GOD.”

But on the other hand, we must never forget that the fulfillment of the Old Testament promises, as this lies before us, now, in the Christian church is only spiritual and preliminary to a greater fulfillment yet future, embracing Israel's inheritance. That perfect fulfillment, for this world's history, will come only with the coming of Christ. To acquire a complete picture of the future, promised in prophecy, we must combine the first and second comings of Jesus. The millennial age, which commences with the yet future “ Apocalypse of Jesus Christ,” closes with the last judgment of the world, and with the creation of a “ new heaven and a new earth,” into which the redeemed will pass over, and find their eternal home.

Accept so much, my dear brother, in response to your welcome communication. I shall rejoice if, in any way, to you, or your dear brethren, these few words shall be of any service. May the Holy

Spirit guide your deliberations! Let us remain united in the prayer, "Come Lord Jesus!" and, meanwhile, work, yea labor, for Him with all our might as long as He lets us live. With a brotherly greeting, yours, ever, in Christ,

VOLCK, *Professor.*

University of Dorpat, Russia, October 14, 1886.

My Dear Brother in Christ: * * * We are agreed in this, that the temporal history of the world closes with a time of complete victory and glory for the Church. The prophets cannot be understood apart from this supposition. It is true, as you intimate, that the prophetic word of the Old Testament does not separate the "Here" from the "Beyond," "Time" from "Eternity," and that, to acquire a Christian hope, a spiritual transformation is needed. But, on the other hand, there are predictions of the "Last Things," for example, of the return of Israel to their fatherland, as also of their rehabilitation, and of the future blessedness and peace of that land, whose spiritual interpretation would be a distortion (*Verdrehung*) of their original meaning, a flat negation of what is said. If we admit that the Gospel will finally subdue the hearts of men, and that even the Jewish stony heart will melt, then we admit, thereby, that history will run out into a relative victory of the good over the evil. I say relative, for the ultimate separation only

comes as the consequence of the final judgment of the world.

The New Testament Apocalypse represents the "Eschata" in their future successive temporal order and relations. It is, in this respect the key to the

ENTIRE PROPHETIC WORD :

for example, in the beautiful prediction (Isa. xxiv-xxvii), "*libellus apocalypticus*," which lifts itself up even to the destruction of death through victory. The triumph and the glory of that time form the millennial age. I believe in the literal reality of this apocalyptic picture without pressing slavishly the letter. (See I Cor. xiii : 12.) I am, therefore, a Chiliast, but the "*Damnamus*" in the seventeenth article of the Augustana does not hit me!

According to Apoc. xix : 11, etc., the parousia of our Lord precedes the millennium (xx : 1-6). He comes and destroys the Antichrist (Apoc. xix : 19, 20 ; xiii : 1, 6, 7 ; II Thess. ii : 8 ; Isa. xi : 4). Then Satan is bound, and a Sabbath-time, a "*Sabbatismos*" (Heb. iv : 9), begins which is the prelude to a blest eternity. But even this blessed time of peace is interrupted, and declines. Once again the power of the wicked one rages against the kingdom of Christ on earth, and now, finally, all temporal history closes with the judgment of fire upon Gog, and with the general resurrection. At this point the Apocalypse says nothing of the parousia of the Lord, but we know that the final advent of the Lord,

as judge of the world, connects itself with what we read in Apoc. xx: 9-15.

You refer me to Apoc. xx: 4-6.

IT MUST BE CONFESSED

that upon a comparison of this passage with the words in Isa. xxiv: 23, "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and in presence of His ancient ones shall be glory;" and also with Isa. xi: 10, "It shall come to pass in that day, that the root of Jesse, which standeth firm for an ensign of the peoples, even unto Him shall the nations seek; and glory shall be His resting place"—it is presupposed that the Lord will descend from heaven and show Himself in "glory," and that He will wield His scepter over the earth, as declared in Psa. cx: 2, 3, (and where else than in the holy city?) and, according to the Apocalypse, be surrounded by the risen martyrs of the Antichristian time of persecution, whom He has counted worthy of a part in the "first resurrection" (Apoc. xx: 5; Isa. xxvi: 19), and who sit with Him as His assessors; while, on the other hand, the "rest of the dead ones live not again until the thousand years are finished" (Apoc. xx: 5. Compare Isa. xxvi: 14).

It does, indeed, seem so. But is it conceivable that the glorified Lord will permanently dwell upon the old unglorified earth? Is it conceivable that the risen One will continuously associate Himself with men who still have "flesh and blood," which cannot inherit

THE KINGDOM OF GOD ?

Bengel could not conceive of that, and as little could Jacob Böhm, the Teutonicus Philosophus, whose tendency was realistic and whose mind was also given to mystery. I have always preferred the exegesis of Bengel, according to which (Apoc. xx : 4) "they lived and reigned with Christ a thousand years" indicates a reigning of ascended risen saints who rule, with Christ, from heaven. The view that our Saviour will set His throne in the Jerusalem of the old unglorified earth, and rule from there, seems to me a crass Chiliasm. And, although I am a friend of Israel, yet Christ, exalted to the right hand of God, is to me so much a supernatural Son of man that I believe in no reproduction of the Old Testament earthly national theocracy.

Perhaps, dear brother, you may receive but little or no advantage from these lines, sketched by one who is already overburdened. Yet, if you will continue to ask of me I am ready to answer, although it may be not entirely as you might desire. "For we know in part, and prophesy in part: but when that which is perfect is come, that which is in part shall be done away. For now we see in a mirror, darkly; but then, face to face: now, I know in part; but then shall I know even as also I have been known" (I Cor. xiii : 9, 10, 12). Faithfully yours,

FRANZ DELITZSCH.

University of Leipzig, Germany, October 10, 1886.

The Rev. N. West, D. D., St. Paul, Minn.—My Esteemed Brother in Christ:—I thank you very much for your valuable letter, in which you allude so kindly to my book on the “Millennial Kingdom.” It is a great encouragement to me to learn that my labor has been of any benefit to you and assisted your progress in the perception of the truth contained in the prophetic Word. With this letter I venture to send you two productions of mine, neither of which has as yet gone to America. From these you will learn what answer I would give to several of the important questions you ask. With all my heart I wish you the Lord’s blessing for the approaching conference in Chicago. May it serve to disseminate a better understanding of prophecy in your far circles of Christian life and civilization. Though absent from you in body, I shall be with you in spirit, beholding your joy and sharing in the same, while offering with you, and for you, my prayer. My answers to the four questions you have submitted you are at liberty to communicate to the conference, if deemed desirable. These answers are:

1. In view of the predictions found in the Scriptures,

IT IS AN ERROR TO SUPPOSE

that the world, in consequence of any increasing progress in the propagation of the Christian faith, will thereby be transformed into the promised kingdom of God on earth. On the

contrary, at the very time when the Gospel is preached as a testimony in the world, a "falling away" from the Christian faith will prevail, as even already we see it in the principal countries of Christendom, and this will continue as the Gospel advances until, in the closing scenes of our age, out of this apostasy, the Antichrist, the "man of sin," predicted in II Thess. ii: 1-12, is revealed, whom the Lord Himself consumes with His judicial breath, and destroys with the brightness of His presence. Then, upon the ruins of the Antichristian kingdom, the kingdom of righteousness and peace will arise.

2. As to the outlook in Europe and the East. In Europe the two great enemies of the Gospel are constantly gaining in power, viz., (1) a superstitious extra-belief (*aberglaube*) on the one side, as in popery; and (2) a positive and demonic unbelief (*unglaube*), or infidelity, on the other, whose extreme is represented by socialism. Nevertheless it remains true, as our Lord predicted, that, side by side

WITH THE TARES AND WEEDS,

the wheat ripens also. In the Orient the steadily delapsing progress of the Turkish Empire seems to indicate the nearness of a great convulsion. The important question that is now forced upon us is whether, if this empire—of which Palestine is a province—should perish, the "times of the Gentiles" within which "Jerusalem is trodden down of the Gentiles," accord-

ing to our Lord's Word, shall reach their consummation; and whether, when Turkish tenure is gone, this city will again be taken possession of by the Jewish people. (See Luke xxi: 24; xiii: 35.) This would be a grand prognostic of the nearness of our Lord's advent and of the coming kingdom of glory on earth.

3. Not by means of the coming of the Lord, nor as a consequence thereof, will the Jewish people who shall have returned to their fatherland be converted, but closely before that coming, and not alone by our mercy, but by a new Elias (Mal. iv: 5; Mark ix: 12). Thereafter this people will have to experience the enmity of the Antichrist they make for themselves, and who will set up the horror of desolation in the holy place. Protected against him, in a refuge where God shall lead them as once before,

GOD'S SEALED AND CHOSEN ONES

shall be sheltered during the storms and judgments of the last great tribulation, with all the faithful everywhere, and be led at last by their returning Lord into the kingdom of His peace.

4. The coming of the Lord is the one great hope of the faithful. This coming can be accelerated by the promotion of missions, for only then the Lord returns, when the Gospel of the kingdom has been preached in all the world as a testimony to all nations (Matt. xxiv: 14; Rev. x: 7-11; xiv: 6). The hope of our

Lord's return is, moreover, a great incentive to holiness, for whoever entertains and cherishes such a hope will "purify himself, even as Christ is pure," that he may be counted worthy to escape whatever "comes to pass" in those awful future scenes, "and to stand before the Son of man" (Luke xxi : 36).

Again, dear brother, wishing you much blessing for the coming conference and its deliberations, I abide yours, in the unity of faith,

A. KOCH.

Bardewisch, Oldenburg, October 3, 1886..

Dear Brother :—I have received your notice of the Bible and Prophetic Conference, and read it with deep interest. You ask me to state to you what I have found of benefit and blessing from the cherished hope of the pre-millennial coming of the Lord. In reply let me say that it is nearly fifty years (just before I began my ministry) since I first felt its power, and during all my ministry (now nearly forty-eight years) I cannot recollect of any occasion on which I brought to a close the services of a communion Sabbath without reminding my flock of what was implied in "till He comes." As sure as we "sat down" at His table and "watched Him there" in His agonizing suffering unto death, so also we rose from the table looking to the crown and the kingdom.

But more particularly His "blessed hope" has evidenced itself to be indeed a doctrine

according to godliness by such effects as these :

1. It has cast a peculiar light on the pages of the prophetic Word and on all the Word all through.

2. It has cheered me often when circumstances and times were dark and threatening. I have been able to "lift up my head" when brethren were letting their "heads hang down."

3. It has proved itself to be an awakening doctrine. There are persons in my congregation who were awakened by listening to the warning: "Behold, I come as a thief."

4. It has also comforted very many saints, and, more than that, it has even led timid and doubting believers to full assurance. For example, a worthy and intelligent member of the church who could not get quit of uncertainty and fear, was persuaded to study the subject of the premillennial coming of the Lord. He got deeply interested, and while thus engaged found his eye so continuously resting on Christ Himself that ere, ever he was aware he was basking in the light of the law without a fear.

5. This further let me say, that as for myself, it has stimulated me very greatly to do my utmost, through the grace of God, to gather in souls at home and abroad, by home mission work and foreign mission work. Though I cannot say, with old Jerome, that "the sound of the last trumpet is ever in my

ear," yet I can say that, from time to time, I have been stirred up with new zeal and earnestness in the work of the Lord, from the consideration—"so much the more as ye see the day approaching."

Believe me, my dear brother, your companion in tribulation and patience of Jesus Christ,

ANDREW A. BONAR.

Glasgow, October 20, 1886.

ADDITIONAL TESTIMONIES.

John Wesley, in commenting on Rev. xix, xx, says: "*'And I saw heaven opened, and behold a white horse, and He that sitteth on him,'* etc. This is a new and peculiar opening, in order to show the magnificent expedition of Christ and His attendants against His great adversary. Many little regarded Christ when He came meek and lowly, riding on an *ass*! But what will they say when He goes forth upon His *white horse*, with the sword of His mouth!

* * * * *

Jesus Christ Himself overthrows the beast! The proud dragon shall be bound by an angel. *That these one thousand years do not precede, nor run parallel with the times of the Beast, but WHOLLY FOLLOW the times of the Beast,* may manifestly appear: (1) From the series of the whole book, representing one continued chain of events; (2) From the circumstances which precede; (3) These one thousand years bring a new, full, and lasting immunity from all out-

ward and inward evils, and an affluence of all blessings. But such a time the Church has never yet seen. Therefore, it is still to come. What occurs from Chapter xx: 11, to Chapter xxii: 5, manifestly FOLLOWS the things related in Chapter xix. THE ONE THOUSAND YEARS COME BETWEEN. The fulfillment approaches nearer and nearer. We are shortly to expect the calamities, one after another, occasioned by the Second Beast, the Harvest, Vintage, the Pouring out of the Phials, the Judgment of Babylon, the last raging of the Beast and his Destruction, and the Imprisonment of Satan. There is no counsel against the Lord." (*Notes on the Revelation*, pp. 720, etc.)

Rev. John William Fletcher, of Madeley, prominently associated with the Wesleys in their great work, and so highly esteemed by John Wesley as to lead him "to request him to be his successor" in his "Doctrines of Grace," etc., says: "In the Psalms, Prophets, Acts, Epistles, and especially the Revelation, we have a variety of promises that, in the day of His displayed power, Christ will 'come in His glory to judge among the Gentiles, wound the kings in the day of His wrath, root up the wicked, fill the places with their dead bodies, smite in sunder Antichrist and the heads over divers countries, and *lift up His own triumphant head on this very earth where He once bowed His wounded head and gave up the ghost.*' Compare Psal. cx with Acts i: 11; II Thess. i: 10; Rev. xix: 11, etc. In that great day

another dispensation shall take place. Then Allelujah! Then the marriage of the Lamb is come! The Lord God omnipotent reigneth! Then 'Blessed and holy is he who hath part in the First Resurrection.' 'Blessed are the meek, for they shall inherit the earth.' The thousand years, the times of refreshing, have come, the times of the restitution of all things. May the Lord hasten this Gospel dispensation, and, till it take place, may '*the Spirit and the Bride say, Come.*'" (*Tyerman's Life of Fletcher*, p. 377.)

After quoting Isa. lxvi: 15-24, Mr. Fletcher adds, "Here ends Isaiah's account of that glorious reign of Jehovah Shiloh, which the Fathers called the '*Millennium*,' as being to last a thousand years, and during which it is probable our Lord will use these extraordinary means to keep all the nations in the way of obedience: (1) A constant display of His goodness over all the earth, but particularly in and about Jerusalem, where He will manifest His glory and bless His happy subjects with new manifestations of His presence. (2) A distinguishing interposition of Providence which will withhold Messiah's wonted blessings from the disobedient (Zech. xiv: 17). (3) The constant endeavors of the saints, martyrs, patriarchs, prophets, and apostles raised from the dead, and conversing with such men as Moses and Elijah did with our Lord's disciples upon the Mount of Transfiguration. (4) The care that the Lord will take to set apart for

the ministry, under His glorified saints, those who in every nation shall distinguish themselves by their virtue and their piety (Isa. lxvi: 20, 21). (5) A standing display of the ministration of condemnation as appears from Isa. lxvi: 24, and other parallel Scriptures. (6) At the same time, an occasional display of the ministration of righteous mercy will work upon their hopes. How will those hopes be fired when they shall see the 'Lamb of God' standing on Mount Sion, and with him the one hundred and forty-four thousand worthies 'having His Father's name,' Divine Majesty, Irresistible Power, Ineffable Love, and Bliss Inexpressible, 'written on their foreheads' (Rev. xiv: 1-5). But (7) what will peculiarly tend to keep men from lapsing into rebellion against God will be the long life of the godly and the untimely death of those who shall offer to tread the paths of iniquity. The godly shall attain to the years of antediluvian patriarchs, and the wicked shall not live out half their days. They shall not live above a hundred years; or, to speak after our manner, they shall die in childhood" (Isa. lxvi: 17-25). (*Tyerman's Life of Fletcher*, pp. 537, 538.)

Rev. Thomas Coke, LL. D., fellow of Jesus College, Oxford, England, was ordained by John Wesley, to be the first Bishop of the Methodist Church in America. He says: "The *first resurrection* is a particular one, *preceding* the general one at least a *thousand years*. Blessed and holy in all senses of the

word are they who are admitted to partake of this blessed state. On such the second death hath no power. The sons of the resurrection therefore shall not die again, but live in eternal bliss, as well as enjoy all the glories of the Millennium; be priests of God and Christ, and reign with Him a thousand years. Nothing is more evident than that this prophecy of the Millennium and of the First Resurrection has not yet been fulfilled—even though it were taken in a figurative sense. *If satan was bound in Constantine's time, when can he be said to be loosed?—or how could the saints and the beast, Christ and Antichrist, reign at the same time?* This prophecy, therefore, remains yet to be fulfilled, even though the Resurrection be taken allegorically, *which yet the text cannot admit without the greatest torture and violence.* The Death and Resurrection here mentioned must be concluded to be real. If the martyrs rise only in a spiritual sense, then 'the rest of the dead' rise only in a spiritual sense. But, if the 'rest of the dead' really rise, the martyrs rise in the same manner. There is no difference between them. And we should be cautious and tender of making the 'First Resurrection' an allegory, lest others should reduce the Second into an allegory too, like those Paul mentions (II Tim. ii: 17, 18). In general, that there shall be such a happy period as the Millennium is the plain and express doctrine of Dan. vii: 27; Ps. ii: 8; Isa. xi: 9; Rom. xi: 25, and of all the prophets

as well as of St. John. And we daily pray for the accomplishment of it, in saying, '*Thy kingdom come!*' But, of all the prophets, John is the only one who has declared particularly, and in express terms, that *the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years.* In short, the doctrine of the Millennium was generally believed in the first three and purest ages, and this belief was one principal cause of the fortitude of the *Primitive Christians*. They even coveted martyrdom in hope of being partakers of the privileges and glories of the martyrs in the First Resurrection. The doctrine lay depressed for many ages, but it sprang up again at the Reformation, and will flourish together with the study of the Revelation." (*Coke's Com. N. T.*, II, pp. 1004, 1005, New York, 1812, for the Methodist Connection in U. S. A.)

The late Charles A. Spurgeon once wrote:

"What hope remains? Everything is heaving, and tossing, and yeasting. The world is like the troubled sea, which cannot rest; its waters cast up mire and dirt.

"The great human whirlpool—'tis seething and seething:

O! no time for shrieking out—scarcely for breathing.

"Nothing seems stable unless it be the throne of iniquity; all else appears to swing to and fro in the hurricane. That 'sea of glass,'

of which we have so often read is a thing of another age. We may say of the present moment, 'The sea wrought and was tempestuous.' That a great calm will come of it all, because the Lord liveth and reigneth, is our unmoved conviction; yet it strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or resolutions, or progress among mankind. Under some aspects the world grows better, but in the deepest and most solemn sense 'evil men and seducers wax worse and worse.' It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that 'our redemption draweth nigh,' and that not from our endeavors, but from the appearing of the Son of God. In hopeful expectation we look no more upon the flying scud and the boiling waters, but we fix our eyes upon the pole star, which abideth and shineth on forever. 'Until the day break and the shadows flee away' we will with our readers watch."

Bishop H. W. Warren, D.D., LL. D., says: "Christ will come again. The paths trodden by His weary feet are dear to Him. We may make His coming sooner. We may be 'in all holy living and godliness looking for and earnestly desiring the coming of the day of God' (II Peter iii: 11, 12). At first there was no beauty in the Son of man that we desired, but the last we see of Him is in radiant glory. We no more go wailing over the earth,

bowed down in despair, saying, 'They have taken away my Lord,' but with *faces fronting the skies* lighted with his glory, and saying, 'Even so, come, Lord Jesus ; come quickly.'

THE DAY-BREAK.

Interpreters [of prophecy] are like men who stand on a plain to watch the sunrise. When the first veil of night is withdrawn, and the starlight is somewhat paled, the more ardent than the rest will cry, "The dawn!" But the rest answer, "Not yet!" Then when the mountain peaks begin to flame, another will cry, "The dawn!" The rest will still reply, "Not yet!" And when the landscape around catches its true colors, another will cry, "The dawn!" But only when the great and glorious orb leaps into view will all be one in crying, "The dawn! the dawn!" So is the coming of the Lord. Some look upon the faint lighting in the moral atmosphere, and say, "Christ comes!" Others look to the general diffusion of knowledge and say, "Christ comes!" Both are right ; both are wrong : right, for it is indeed He who is thus enlightening the world ; wrong, for there is a coming far greater than any of these, when He will, in full manifestation of *Himself*, tabernacle with His people as their everlasting light !

BISHOP ELLICOTT.

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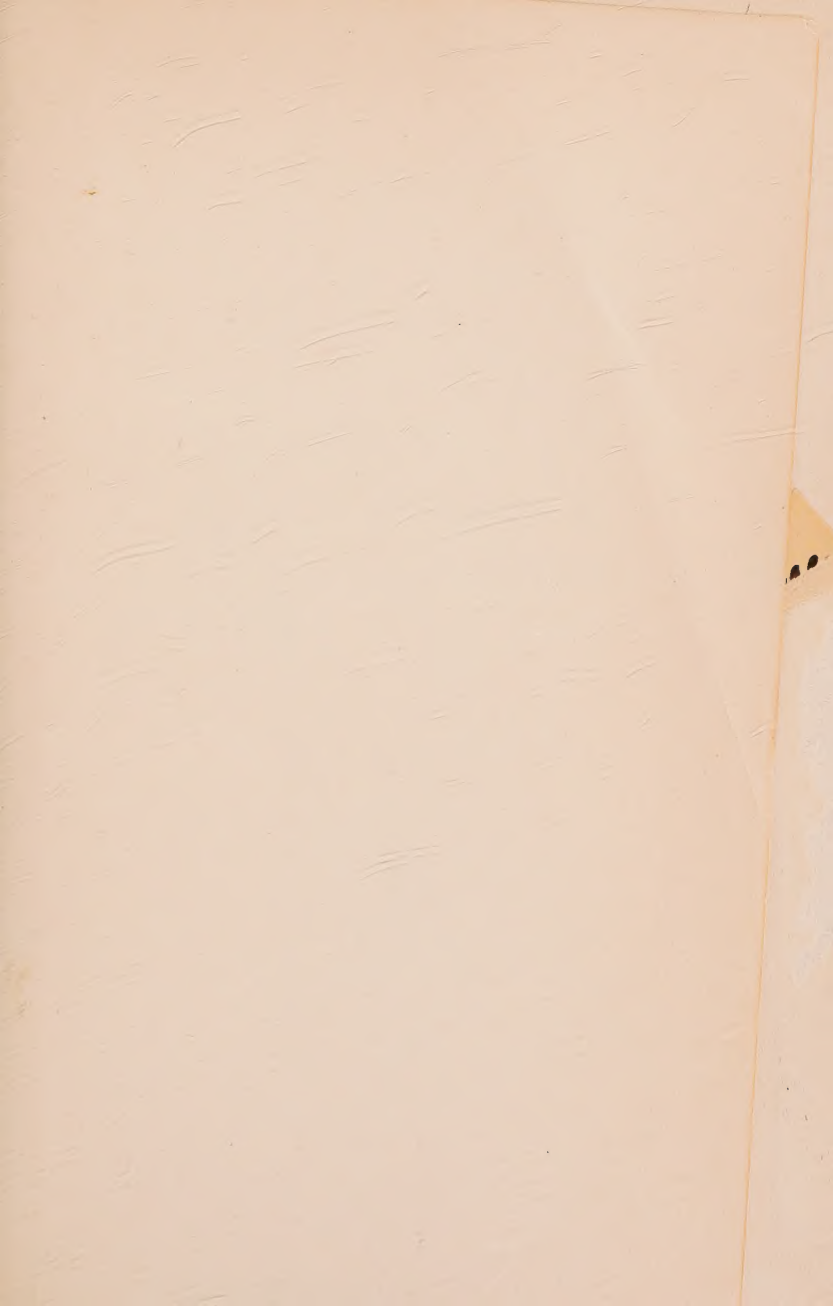
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